

CHAPTER 3: COMPARISON OF THE THREE POSTAL SURVEYS, 1976, 1985, AND 2003

INTRODUCTION

Chapter three will ~~deal with a comparison between~~examine the three postal surveys, ~~of 1976, 1985 and 2003 and it will take the form of~~by firstly, comparing the original surveys of 1976, 1985 and 2003 and secondly ~~by~~ comparing the groups of respondents ~~who into~~ the 2003 survey ~~who~~ affirmed that they answered the 1976/ 1985 surveys ~~together~~ with the respondents ~~in to~~ the 2003 survey who had not taken part in the previous surveys. This ~~is~~requires a large amount of information ~~which has~~ to be condensed and only parts of it will be presented in the ~~thesis~~paper. ~~Sometimes~~As already noted in Chapter 2, a form of short hand will ~~sometimes~~ be used to describe religious practices, religious values and the symbolic boundaries: support for the religious values means support for religious practices and beliefs and rejection for change to the symbolic boundaries; less support for the religious values means rejection for religious practices and beliefs and support for changing the symbolic boundaries.

The two different ways of comparing the three surveys, 1976, 1985 and 2003 will be conducted by looking at the questions common to all three surveys, ~~given in table 3, Chapter 2, and repeated here:~~ ~~as in~~ table 1 of this chapter for the convenience of the reader.

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<u>TABLE 1</u> <u>THE COMPARISON VARIABLES FROM THE 1976, 1985, 2003</u> <u>SURVEYS</u>
<u>Zoroastrian Religious Practices</u>
<u>1. Were you taught about Zoroastrian faith at school?</u>
<u>2. Do you pray at home?</u>
<u>3. Do you wear the Sedreh/ Sudre?</u>
<u>4. Do you wear the Pushi/ Kusti?</u>

5. Which funeral practices would you prefer in Europe?
Zoroastrian Religious Beliefs
6. Do you believe in the immortality of the soul?
7. Do you believe in reincarnation?
8. Do you believe in the resurrection of the body?
9. Do you believe in Heaven and Hell?
10. Are prayers for the dead absolutely necessary?
11. Are prayers for the dead for the dead?
12. Are prayers for the dead for the living?
13. Are prayers for the dead meaningless?
Zoroastrian Symbolic Boundaries
14. Regarding intermarriage do you accept/ object?
15. Can children of inter-marriage undergo Sedreh/ Pushi: Naujote?
16. Can any non-Zoroastrian to be able to undergo Sedreh/ Pushi: Naujote?
17. Can non-Zoroastrians allowed in the prayer rooms at any time?
TABLE 1 THE QUESTIONS COMMON TO ALL THREE SURVEYS
Were you taught about Zoroastrian faith at school?
Do you pray at home?
Do you wear the Sedreh/ Sudre?
Do you wear the Pushi/ Kusti?
Which funeral practices would you prefer in Europe?
Do you believe in the immortality of the soul?
Do you believe in reincarnation?
Do you believe in the resurrection of the body?
Do you believe in Heaven and Hell?
Are prayers for the dead are absolutely necessary?
Are prayers for the dead are for the dead?
Are prayers for the dead are for the living?
Are prayers for the dead are meaningless?
Regarding intermarriage do you?
Can children of the inter-married undergo Naujote?
Can any non-Zoroastrian be able to undergo Naujote?
Can non-Zoroastrians allowed in the prayer rooms at any time?

-A COMPARISON OF THE ORIGINAL SURVEYS OF 1976, 1985 AND 2003

The details of the 1976 and 1985 surveys were given in chapter 2. In 2003 there were 603 responses to the 2003 survey, that-which is

about a 30% response rate ~~to the~~ 2,000 questionnaires ~~were~~ sent out through the organisations of WZO and ZTFE. ~~Also, the 2003 survey's~~ This response rate is equivalent to about 15% of the whole known Zoroastrian community in Europe.

TABLE 2 DEMOGRAPHY:THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY						
QUESTION						
1976	N=314					
1985	N=498					
2003	N=603					
Gender	men			women		
1976	56%(177)			43%(136)		
1985	52%(257)			48%(238)		
2003	48%(293)			49%(298)		
Age	under 30	30-39	40-49	50-59	60-69	70+
1976	30	23%(72)	29%(91)	18%(56)	9%(28)	8%(25)
1985	15%(47)	14%(70)	24%(119)	19%(90)	12%(60)	10%(50)
2003	21%(104)	12%(72)	13%(78)	18%(108)	25%(151)	24%(145)
Marital Status	never been married			married/partner		
1976	19%(60)			81%(254)		
1985	28%(139)			72%(359)		
2003	18%(108)			81%(488)		
Marital Partner	Zoroastrian			non- Zoroastrian		
1976	84%(213)			15%(38)		
1985	77%(276)			20%(72)		
2003	74%(361)			25%(122)		

TABLE 2
**DEMOGRAPHY:THE 1976 SURVEY, THE 1985 SURVEY, THE
 2003 SURVEY**

QUESTIO N						
Non- Zoro- -- Zoroastr ian partner 1976 1985 2003	European			non-European		
	No information on this question			in 1976		
	83%(60)			4%(6)		
	84%(69)			13%(11)		
Type of family in Europe 1976 1985 2003	extended		nuclear		no family	
	55%(173)		17%(53)		25%(78)	
	74%(368)		12%(60)		14%(70)	
	71%(428)		15%(90)		13%(78)	
Place live now 1976 1985 2003	Greater London		other places		no response	
	79%(247)		20%(64)		1%(3)	
	83%(412)		17%(85)		.2%(1)	
	58%(352)		39%(243)		3%(17)	
Country lived before Europe 1976 1985 2003	India	Pakistan	Africa	Iran	other	born Europe
	73%(22 9)	8%(25) 8%(40)	12%(38) 24%(11 9)	2%(6) 4%(20) 4%(24)	2%(6) 3%(15) 3%(18)	3%(9) 8%(40) 17%(102)
	51%(25 4) 50%(30 1)	6%(36)	18%(10 8)			

TABLE 2 DEMOGRAPHY:THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY					
QUESTION					
Date arrived in UK/ Europe	before 1970	after 1970		born Europe	
1976	No information	on this		question in 1976	
1985	60%(299)	31%(154)		8%(40)	
2003	44%(199)	39%(194)		17%(102)	
<u>Education where</u>	<u>abroad</u>	<u>abroad+</u>	<u>Europe</u>	<u>Europe</u>	
<u>1976</u>	<u>68%(213)</u>	<u>Europe</u>	<u>11%(35)</u>	<u>13%(63)</u>	
<u>1985</u>	<u>43%(215)</u>	<u>18%(57)</u>	<u>43%(213)</u>		
<u>2003</u>	<u>primary</u>	<u>secondary</u>	<u>further</u>	<u>under-graduate</u>	<u>post graduate</u>
<u>abroad</u>	<u>78%(469)</u>	<u>y</u>	<u>48%(289)</u>	<u>28%(171)</u>	<u>11%(67)</u>
<u>Europe</u>	<u>20%(123)</u>	<u>72%(423)</u>	<u>32%(193)</u>	<u>28%(172)</u>	<u>26%(157)</u>
		<u>26%(156)</u>			
Education Level	secondary or less	further	undergraduate	postgraduate	
1976	27%(85)	25%(78)		7%(22)	
1985	20%(100)	9%(54)	41%(129)	24%(119)	
2003	11%(66)	27%(163)	44%(219)	39%(235)	
			23%(139)		
<u>Type of Education</u>	<u>liberal arts</u>	<u>scientific</u>	<u>both</u>	<u>other</u>	
<u>1976</u>	<u>no</u>	<u>on this</u>	<u>in 1976</u>	<u>survey</u>	
<u>1985</u>	<u>information</u>	<u>25%(126)</u>	<u>21%(105)</u>	<u>16%(79)</u>	
<u>2003</u>	<u>27%(137)</u>	<u>29%(167)</u>	<u>21%(125)</u>	<u>20%(120)</u>	
	<u>23%(141)</u>				

TABLE 2 DEMOGRAPHY:THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY						
QUESTION						
Occupation	professional	business	white collar	blue collar	retired	no response
1976	27%(85)	3%(9)	23%(72)		25%(78)	
1985	28%(139)	8%(40)	32%(159)	5%(16)	27%(85)	19%(60)
2003	29%(175)	14%(84)	16%(96)	4%(20)	34%(205)	2%(10)
				7%(42)		1%(6)
Father's occupation	professional	business	white collar	blue collar	retired	no response
1976	32%(100)	23%(72)	31%(99)		2%(6)	
1985	20%(100)	32%(159)	9%(28)		6%(30)	3%(9)
2003	28%(139)	20%(121)	28%(169)	7%(35)	5%(30)	16%(80)
	32%(193)		11%(66)			4%(24)
Mother's occupation	professional	business	white collar	blue collar	home-maker	no response
1976	4%(12)	2%(6)	7%(22)		67%(210)	
1985	3%(15)	7%(35)	9%(45)		57%(284)	19%(60)
2003	4%(24)	12%(72)	13%(78)	1%(3)	61%(368)	21%(104)
				2%(10)		
				3%(18)		7%(42)

In terms of demography, ~~in the 2003 survey, 50%, 301, respondents to the 2003 survey came from India and in the 1985 survey compared to, 51%, 254, in respondents came from India but in the 1976 survey the 1985 survey and, 73%, 229, respondents came from India in the 1976 survey.~~ In the 2003 survey, 18%, 108, of respondents came from Africa whereas in the 1985 and 1976 surveys, survey 24%, 119, respondents came from Africa whereas in the 2003 and 1976 surveys

~~18%, 108,~~ and 12%, 38, respondents, respectively, came from Africa. Iran ~~has~~^{ss} had few respondents ranging from 2%, 6, in the ~~1976~~ survey to 4%, in both the 1985 survey, ~~with~~ 20 respondents and the 2003 survey, ~~with~~ 24 respondents. The percentage of respondents from Pakistan ranges from 6%, 36, in the 2003 survey to 8% in the 1985 survey, 40, and 8% in the ~~1976~~ survey, 25, and those born in Europe increases^{sd} from 3%, 9, in the 1976 survey, ~~to~~ 8%, 40, in the 1985 survey ~~to and~~ 19%, 102, in the 2003 survey.

More men, ~~56%, 177,~~ than women, ~~43%, 133,~~ replied to the 1976 survey, ~~and~~ in the 1985 survey, 52 %, 257; men to 48%, 238; women, but by the 2003 survey just more women, 49%, 298, than men, 48%, 293, answered the survey. That is, 14% more men than women answered the survey in 1976 ~~but by and in~~ 1985, 7% more men than women answered the survey ~~and but~~ in 2003 1% more women than men answered the survey. ~~The age groups 60-69 years and 70+ were by far the largest age groups in the 2003 survey. Maybe the women of these age groups now had time to fill in questionnaires when they would not have had the time when they were younger, in 1976 or 1985. Professor John Hinnells commented to the author, in a letter, June 2007, that when he gave a lecture at ZTFE in May 2007, and the audience was largely of elderly Zoroastrians. The survey in 2003 may have been picking up a sample that was representative of the members in 2003.~~

The age group 40 to 49 years was the largest group of respondents for both the 1976 and 1985 surveys, but by the 2003 survey the largest group was 60 to 69 years followed by 70+ years. In the 1976 survey, the 60+ age group comprised only 15% of the total but by the 2003 survey it was 49%. Maybe the women of these age groups now had time to fill in questionnaires when they would not have had the

time when they were younger, in 1976 or 1985. Professor John Hinnells commented to the author, in a letter, June 2007, that when he gave a lecture at ZTFE in May 2007, the audience consisted largely of elderly Zoroastrians. The survey in 2003 may have been picking up a sample that was representative of the members in 2003. In the summary section: summary of the comparisons of the original 1976, 1985, and 2003 surveys the author elaborates on these facts of more women and older respondents in the 2003 survey.

In the 2003 survey, 21% said that they had non-Zoroastrian marital partners with the figures for the 1976 and the 1985 surveys being 13% and 15% respectively. The variety of ~~the~~ different religious and ethnic backgrounds of the non-Zoroastrian partners increased from the 1976 to the 2003 surveys. The type of family stayed reasonably consistent over the years 1976 to 2003, with about 16% in nuclear families and 70% in extended families, ~~and~~ the remainder ~~were being~~ people living in Europe without any family.

The level of education reached changed from 7% with postgraduate qualifications in the 1976 survey to 24% in the 1985 survey through to 39% in the 2003 survey. The type of occupation did not change except that there were more retired respondents in the 2003 survey, 27%, than in the 1976 and 1985 surveys. Fathers' occupations did not change but there was an increase in mothers working outside the home, from 14% in the 1976 survey, 21% in the 1985 survey to 32% in the 2003 survey, an increase of 18% from 1976 to 2003. If women respondents, as a whole, are analysed regarding working outside the home, it was found that 46% did so in the 1976 survey, 58% in the 1985 survey and 64% in the 2003 survey, again an increase of 18%. Thus, the 2003 sample was more balanced in terms of gender than either of the other two surveys and was more highly educated, but it

was also older, with the largest age groups being over 60 years of age.

The demographic analyses point to a group of people who are established in Europe with ~~the increasing~~ numbers ~~increasing~~ of ~~these~~ respondents ~~who were~~ born in Europe. Educational qualifications ~~are rising~~ ~~rose even~~ higher across the surveys with more respondents having postgraduate qualifications. However, there ~~is was~~ an increase in the age of the respondents and less young people, under the age of thirty, answered the 2003, 44 (20%), survey than answered the 1976, 46 (15%), or the 1985, 102 (20%) survey.

In table 3: 'Religious questions: the 1976 survey, the 1985 survey, the 2003 survey',

~~the responses to the religious questions from the three surveys are listed.~~ ~~They are listed~~ with religious practices first, followed by religious beliefs and lastly the questions about Zoroastrian symbolic boundaries. There ~~are were~~ some changes in the questions between the three surveys, however. In the 1976 and 1985 questionnaires, the question 'Do you wear Sudre/ Kusti?' was posed as one question only, but in the 2003 questionnaire it was decided to ask the question separately, as 'Do you wear Sedreh?' and 'Do you wear Pushi/ Kusti?', because some Zoroastrians wear one and not the other religious garment. Also, in the 1976 questionnaire there was not a question about children under 18 years of age undergoing their Naujote, but only a question about children under 18 years of age wearing their Sudre/ Kusti, which indicated that these children had undergone their Naujote. Thus, the 1976 question is included to give some idea of the numbers of children under 18 years who had undergone their Naujote in 1976, to compare them with the numbers in 1985 and 2003 whose parents affirmed that they had undergone their Naujote.

TABLE 3				
RELIGIOUS QUESTIONS: THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY				
QUESTION				
1976	N=314			
1985	N=498			
2003	N=603			
Were you taught about Zoroastrian religion at school?	yes	no	no response	
	40%(127)	58%(183)	1%(4)	
	37%(184)	61%(303)	2%(11)	
1976	48%(290)	49%(297)	3%(16)	
1985				
2003				
Do you pray at home?	daily	sometimes	rarely	never
1976	61%(191)	21%(66)	11%(34)	7%(22)
1985	66%(329)	17%(85)	9% (45)	8%(40)
2003	64%(386)	17%(102)	7% (42)	9%(54)
Do you wear Sudreh/ Kusti?	always	sometimes	rarely	never
1976	70%(220)	10%(31)	6%(19)	13%(41)
1985	71%(353)	7%(35)	5%(25)	16%(80)
Do you wear Sedreh/ Sudreh?				
2003	64%(387)	9%(52)	12%(75)	12%(73)
Do you wear Pushi/ Kusti?				
2003	57%(344)	8%(51)	13%(81)	13%(78)

TABLE 3
RELIGIOUS QUESTIONS: THE 1976 SURVEY, THE 1985
SURVEY,
THE 2003 SURVEY

QUESTION					
Children under 18 years do you teach them to pray?	yes	no			no response
1976	53%(166)	4%(12)			44%(138)
1985	28%(139)	5%(25)			67%(334)
2003	18%(108)	10%(60)			72%(434)
Children under 18 years do they wear their Sudre/ Kusti?	always	sometim es	rarely	never	no response
1976	23%(72)		2%(6)	4%(12)	66%(207)
		5%(16)			
Children under 18 years has their Naujote been performed?	yes	no		no response	
1985	33%(164)	5%(25)		62%(309)	
2003	20%(121)	8%(48)		72%(434)	
Preferred funeral practices	Dokhma	cremation	burial	do not mind	
1976	15%(47)	56%(176)	8%(25)	20%(63)	
1985	18%(90)	39%(194)	4%(70)	28%(169)	
2003	11%(66)	67%(404)	10%(60)	11%(66)	
Do you believe in immortality of the soul?	yes	no		no response	
1976	13%(41)	38%(119)		48%(151)	
1985	47%(234)	10%(50)		43%(214)	
2003	65% (392)	20%(121)		15% (90)	

TABLE 3 RELIGIOUS QUESTIONS: THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY			
QUESTION			
Do you believe in reincarnation ?	yes	no	no response
1976	11%(34)	41%(129)	48%(151)
1985	28%(139)	21%(104)	52%(259)
2003	30%(181)	48%(239)	22%(109)
Do you believe in resurrection of the body?	yes	no	no response
1976	1%(3)	51%(160)	48%(151)
1985	6%(30)	30%(149)	64%(386)
2003	18%(108)	42%(209)	41%(204)
Do you believe in heaven and hell?	yes	no	no response
1976	5%(16)	47%(234)	48%(239)
1985	31%(154)	18%(90)	51%(254)
2003	47%(284)	34%(205)	19%(114)
Are prayers for the dead necessary?	yes	no	no response
1976	32%(100)	54%(169)	14%(44)
1985	39%(122)	43%(214)	18%(90)
2003	48%(289)	20%(121)	32%(193)
Are prayers for the dead for the dead?	yes	no	no response
1976	No information	this question	in1976 Survey
1985	on	in1976	18%(90)
2003	25%(124)	57%(284)	26%(157)
	61%(368)	14%(84)	

TABLE 3 RELIGIOUS QUESTIONS: THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY			
QUESTION			
Are prayers for the dead beneficial? 1976 Are prayers for the dead for the living? 1985 2003	yes 44%(138) 18%(90) 68%(410)	no 42%(132) 64%(319) 9%(54)	no response 14%(44) 18%(90) 23%(139)
Are prayers for the dead meaningless? 1976 1985 2003	yes 10%(31) 4%(20) 8%(48)	no 76%(239) 82%(408) 35%(211)	no response 14%(44) 14%(70) 57%(344)
Can children of intermarriages undergo Naujote if either parent is a Zoroastrian? 1976 1985 2003	Yes 63%(198) 59%(295) 77%(466)	No 32%(102) 29%(144) 13%(78)	No response 4%(14) 12%(59) 10%(59)
Regarding inter-marriage do you 1976 1985 2003	accept 74%(231) 67%(334) 80%(481)	object 19%(60) 28%(139) 17% (105)	no response 14%(23) 4%(20) 3% (17)

TABLE 3 RELIGIOUS QUESTIONS: THE 1976 SURVEY, THE 1985 SURVEY, THE 2003 SURVEY			
QUESTION			
Can any non-Zoroastrian undergo Naujote?	yes	no	no response
1976	49%(154)	37%(117)	14%(43)
1985	53%(264)	35%(174)	12%(60)
2003	61%(366)	35%(213)	4%(24)
Can non-Zoroastrians enter prayer room at any time?	yes	no	no response
1976	45%(143)	46%(144)	9%(27)
1985	41%(204)	49%(243)	10%(51)
2003	49%(298)	17%(102)	34%(203)

The comparison of religious beliefs and practices between the three surveys shows that there is a slight increase from 61% in the 1976 survey to 66% in the 1985 survey and then down to 64% in the 2003 survey, by the respondents who affirm that they pray daily at home. In the other categories of the question 'Do you pray at home?' there are slight differences between the three surveys. There is a slight decline by the 2003 survey of people who say they always wear the Sedreh/ Sudre and Pushi/ Kusti from 70% and 71% in the 1976 and the 1985 surveys, respectively, to 64%(Sedreh/ Sudre) and 57% (Pushi/ Kusti) in the 2003 survey. The percentage decline in praying daily and in wearing the religious garments in the 2003 survey implies that there is was a decline in some of the religious practices of Zoroastrianism by 2003.

The most significant aspect of the questions relating to children and Zoroastrianism is the high 'no response' rate, except for in the 1976 survey when 53% said that they did teach their children to pray, but even here there was a 'no response' rate of 44%. The majority of the respondents in the 1985 and 2003 surveys did not have children under 18 years of age. ~~This implies that the~~ samples of the 1985 survey and especially of the 2003 survey are of an older group of respondents than in the 1976 survey.

The question relating to preferred burial practices is very important and is the most important clue, statistically, to how supportive the respondent is regarding the symbolic boundaries of Zoroastrianism. In the 1976 survey 15% want to be flown to India to a Dohkma and 56% said that they would be cremated in the UK. By the 1985 survey those respondents wanting to go to a Dohkma had increased to 18% and those wanting a cremation in the UK had dropped to 39%, but by the 2003 survey the figures for those wanting to go to a Dohkma had dropped to 11% and those wanting a cremation had increased to 67%. The Zoroastrian community in the UK in 1976 was a different community from that of 1985. By the 1985 survey the community had become more inward looking as well as looking towards India for guidance in religious matters, rather than outward looking and 'westernised' as it was in the 1976 survey. By the time of the 2003 survey there were problems in India with the Dokhmas and the lack of vultures in Mumbai, to deal with the decomposing bodies, as well as the strife that this problem caused in the community in Mumbai. From personal experience, the author knows how difficult it is get the prayers and rituals administered for a person who has opted for a cremation rather than add their corpse to the pile of rotting corpses in the Dokhmas. Also by the 2003 survey, cremation by electrical

means had become accepted by a large part of the community in the UK.

The 'no response' rate for the questions relating to beliefs ~~is~~was high for the 1976 and the 1985 surveys, 48% in 1976 and from 43% to 64% in 1985, but by the 2003 survey the 'no response' rate ~~is~~is lower, from 15% to 41%. Sometimes the respondents do not want to answer the question because they feel it is too personal or they do not want to commit to affirming/rejecting these beliefs. By the 2003 survey perhaps they ~~feel~~felt able to answer the questions because the respondents are an older sample than in the 1976 and the 1985 surveys and are sure of their beliefs or lack of them. In the 1976 survey, the affirm response to the beliefs ranges from 1% to 11% and the reject response from 41% to 51%. There is an increase in belief in the immortality of the soul and reincarnation from the 1985 survey to the 2003 survey, from 47% and 28% to 49% and 30% respectively. Similarly, belief in resurrection of the body increases from 6% in the 1985 survey to 18% in the 2003 survey and belief in heaven and hell from 31% in 1985 to 47% in 2003. There is an increase in the beliefs associated with prayers for the dead from the 1976 survey through to the 2003 survey, except for the question of prayers for the dead being meaningless. Here the highest affirm rate is 15% in the 1976 survey and the lowest is in the 1985 survey, 4%, with 8% in the 2003 survey. The questions relating to prayers for the dead show the lowest 'no response' rate in the 1976 survey ~~of~~at 14%, rising through 14%-18% in the 1985 survey, to 23% to 57% in the 2003 survey. Again perhaps these response rates are because the older age sample of the 2003 survey is comfortable with and definite about their affirmative attitudes to their religious beliefs, but they prefer not to respond to the belief questions rather than to reject them.

The attitudes to intermarriage ~~There is~~ show a similar pattern to that of preferred burial practices, ~~in attitudes to intermarriage~~ with acceptance declining by the 1985 survey, to 67%, from 74% acceptance in the 1976 survey, ~~but~~ However, by the 2003 survey, there was 80% acceptance of inter-marriage. By the 1985 survey, as has already been stated, the community in the UK was more inward looking than in 1976, but by the 2003 survey, inter-marriage was a fact of life for Zoroastrians in Europe and had to be dealt with by the community. There were more people who had married out replying to the 2003 survey than to the other two surveys, 129 people of whom 54 were women. These women want to be counted as Zoroastrians and not to be excluded from their religion because of their marriages to a non-Zoroastrians.

In the 1985 survey there was, just, a higher 'no response' rate for the questions relating to children of intermarriages undergoing Naujote and non-Zoroastrians access to the prayer room. Also, in the 1985 survey, respondents had lower percentage affirmation of the questions, apart from the one relating to intermarriage, than the respondents in the 1976 survey. By the 2003 survey, the percentage affirmation of the questions was at its highest for all four questions and the rejection percentages at their lowest.

The affirm response rate to the question 'Can any non-Zoroastrian undergo Naujote?' steadily increases from the 1976 survey to the 2003 survey, from 49% in 1976, 53% in 1985 to 61% in 2003, and the rejection response stays steady at an average of 36%, with the 'no response' rate dropping to 4% in 2003. In principle, the majority of the respondents in the 2003 survey were in favour of non-Zoroastrians

undergoing Naujote. This is in line with more respondents in the 2003 survey, accepting inter-marriages, and the Zoroastrian women who had married non-Zoroastrians insisting on keeping their Zoroastrian religious beliefs and practices. The attitudes of the respondents to non-Zoroastrians being allowed in the prayer rooms at any time in Europe changes from 45% affirm in the 1976 survey, to 41% in the 1985 survey, to 49% in the 2003 survey. However, there is a high 'no response' rate for this question in 2003 compared with the 1976 and 1985 surveys and the rejection rate is lower in the 2003 survey compared with the 1976 and 1985 surveys: the 'no response' rate for this question has increased over the three surveys. This is a controversial question for the community in Europe and especially for Zoroastrians who live in London with easy access to the only prayer room in Europe. It has been found through the three surveys that some Zoroastrians do not respond to questions that are controversial within the community. Respondents in the 2003 survey preferred ~~not~~ to not respond to the question rather than to reject it. This implies reluctance on the part of some respondents to reject the proposition which may be gathering acceptance, in ~~principal~~principle, in Europe where Christian prayer rooms are open to non-Christians. It has already been noted in chapter 2 that beliefs and practices central to the Zoroastrian religion but which are thought not to be acceptable to non-~~believers~~Zoroastrians, are not presented and not discussed with outsiders.

~~In chapter 2 the tables for the intra-group relations between the religious values and the demographic attributes of the respondents were given for the 1976 and 1985 surveys. The same type of tables for the comparison~~ The comparison ~~The comparison tables for the intra-group relations between the religious values and the demographic attributes of the respondents of to~~ the 1976, 1985 and

2003 surveys are ~~given presented below~~presented below, and the data will be discussed as was done in chapter 2 for the tables concerning the 1976 and 1985 surveys. The responses being analysed are those to the questions that are common to all three surveys and listed in table 1. In these intra-group tables the comparison is between the ~~affirming group~~'affirming' groups of the 1976, 1985 and 2003 surveys and the ~~rejecting group~~'rejecting' groups of the 1976, 1985 and 2003 surveys.

~~In table 4 the people who responded affirm and reject to all five of the religious practices questions, in the 1976, 1985 and 2003 surveys listed in table~~ Table 4: 'Religious practices', lists the five religious practices questions in the 1976, 1985 and 2003 surveys.

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TABLE 4 RELIGIOUS PRACTICES	
<u>1.</u>	<u>Were you taught about Zoroastrian faith at school?</u>
<u>2.</u>	<u>Do you pray at home?</u>
<u>3.</u>	<u>Do you wear the Sedreh/ Sudreh?</u>
<u>4.</u>	<u>Do you wear the Pushi/ Kusti?</u>
<u>5.</u>	<u>Which funeral practices would you prefer in Europe?</u>

Table 5 records the demographic information about the people who responded affirm and reject to all five of these questions.

Eighty six people, 27%, from the 1976 survey, affirmed all the religious practices, 83 people, 28%, did so from the 1985 survey and 161, 27% did so from the 2003 survey. It can be seen from table ~~4~~5 that numbers of respondents who reject all five religious practices questions has stayed low in all three surveys, 1976, 1985 and 2003, 11 (3%), 22 (4%) and 15 (2%) respectively. Less people in the 2003 survey in percentage terms affirm all five of the religious practice

questions, but in numerical terms more affirm them. The numbers of men and women who reject the five religious practices questions in the 1976, 1985 and 2003 surveys are very small and they are only included in the category 'Gender' to demonstrate the differences from the affirmation of all five of the religious practices questions in the 1976, 1985 and 2003 surveys. In percentage terms there is little difference between the people who rejected all the religious practices in the 1976, 3%, 1985, 4%, and the 2003, 2%, surveys but the raw numbers are too small from all three surveys, the 1976 survey, 11 people, the 1985 survey, 22 people and the 2003 survey, 15 people: 30 people is the lower limit for raw numbers. However, the numbers for the people affirming the religious practices are large enough to be considered. More women than men affirmed the religious practices in the 1976 and 2003 surveys and the men and women were just about equal, 42 to 41, in the 1985 survey.

TABLE 5
DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS PRACTICES IN THE 1976, 1985, 2003 SURVEYS

Gender	male	female
1976	48%	52%
N=86 27%	41	45
1985	51%	49%
N=83 28%	42	41
2003	46%	52%
N= 161 27%	74	84
1976	54%	45%
N=11 3%	6	5
1985	60%	36%

TABLE 5 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS PRACTICES IN THE 1976, 1985, 2003 SURVEYS						
N= 22 4%	13			8		
2003	40%			53%		
N=15 2%	6			8		
Age	under 30 years	30-39 years	40-49 years	50-59 years	60-69 years	70+ years
1976	6%	27%	35%	15%	13%	5%
N=86	5	23	30	13	11	4
1985	7%	14%	28%	18%	17%	16%
N=83	6	12	23	15	14	13
2003	6%	11%	12%	19%	27%	25%
N=161	10	17	20	30	44	40
Marital status	single	marrie d				
1976	10%	89%				
N=86	9	77				
1985	14%	86%				
N= 83	12	71				
2003	15%	85%				
N= 161	25	136				
Marital Partner	Zoroastrian	non- Zoroastrian				
1976	90%	9%				
N=77	69	8				
1985	84%	11%				
N=71	60	9				
2003	87%	13%				
N= 136	119	18				
Type of Family	nuclear	extend ed				
1976	17%	83%				

TABLE 5
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS
 PRACTICES IN THE 1976, 1985, 2003 SURVEYS**

N=86	15	71				
1985	12%	87%				
N=83	10	72				
2003	19%	71%				
N=161	30	115				
Place live now	Greater London	other				
1976	77%	23%				
N=86	66	20				
1985	79%	20%				
N=83	66	17				
2003	68%	34%				
N=161	106	55				
Place came from to Europe	India	Pakistan	Africa	Iran	other	born Europe
1976	73%	13%	13%	1%		
N=86	63	11	11	1		
1985	70%	8%	18%	1%		1%
N=83	58	7	15	1		1
2003	55%	6%	20%	5%	1%	13%
N=161	89	10	33	3	2	22
Metropolitan/ urban rural	metropolitan	urban rural				
1976	No information from 1976					
1985	58%	31%				

TABLE 5 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS PRACTICES IN THE 1976, 1985, 2003 SURVEYS						
N= 83	48	26				
2003	53%	27%				
N= 161	86	44				
Place of Education	education abroad	education abroad + UK	education UK			
1976	77%	20%	3%			
N= 86	65	17	3			
1985	61%	18%	27%			
N= 83	51	2	3			
Place of Education	India	Pakistan	Africa	Iran	other	Europe
2003 N= 161						
primary	64%	7%	14%	2%	2%	10%
	103	12	22	4	3	16
secondary	66%	7%	12%	1%		12%
	107	11	19	2		20
further	50%	4%	3%			30%
	80	7	5			49
undergraduate	24%	2%				22%
	39	3				35
post-graduate	15%	1%				20%
	24	1				32
Place of Education	education abroad	education abroad + UK	education UK			
Level of Education	primary	secondary	further	under-graduate	post-graduate	
1976		33%	29%	37%	2%	
N= 86		28	23	32	2	
1985		29%	10%	43%	18%	
N= 83		24	8	36	15	
2003		9%	35%	20%	36%	
N= 161		14	56	33	58	

TABLE 5
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS
PRACTICES IN THE 1976, 1985, 2003 SURVEYS**

Type of Education	liberal arts	science	both	other		
1976	No information in 1976					
1985	29%	16%	20%	20%		
N= 83	24	13	17	17		
2003	24%	25%	24%	20%		
N= 161	36	41	39	32		
Respondent's Occupation	home-maker / farmer / forces	retired	blue-collar	white-collar	business	professional
1976	20%	3%	6%	33%	2%	22%
N= 86	17	3	5	28	2	19
1985	1%	27%	5%	41%	1%	25%
N= 83	1	23	3	34	1	21
2003	8%	32%	4%	18%	11%	43%
N= 161	13	52	7	29	17	27
Father's Occupation	farmer / forces	retired	blue-collar	white-collar	business	professional
1976	3%		9%	29%	21%	34%
N= 86	3		8	25	18	29
1985	1%	6%	8%	26%	19%	14%
N= 83	1	5	7	22	16	12
2003	6%		13%	33%	19%	27%
N= 161	9		21	53	31	43
Mother's Occupation	home-maker	retired	blue-collar	white-collar	business	professional
1976	76%			2%	2%	1%
N= 86	65			2	2	1
1885	67%		1%	4%	2%	
N= 83	56		1	3	2	
2003	65%		1%	13%	14%	2%
N= 161	105		1	21	23	3

None of the respondents from the 1976 and the 1985 surveys affirmed or rejected all eight religious beliefs listed in table 6: 'Religious beliefs'.

TABLE 6
RELIGIOUS BELIEFS

<u>1.</u> Do you believe in the immortality of the soul?
<u>2.</u> Do you believe in reincarnation?
<u>3.</u> Do you believe in the resurrection of the body?
<u>4.</u> Do you believe in Heaven and Hell?
<u>5.</u> Are prayers for the dead are absolutely necessary?
<u>6.</u> Are prayers for the dead are for the dead?
<u>7.</u> Are prayers for the dead are for the living?
<u>8.</u> Are prayers for the dead are meaningless?

However, seven of the respondents from the 2003 survey agreed with all of the eight religious beliefs and five of the respondents rejected all of them. In the 1976 survey 250, 80% of the total group of respondents affirmed at least one of the eight religious beliefs and 279, 89% of the total group rejected at least one of the eight religious beliefs whereas in the 1985 survey 455, 91% of the total group of respondents affirmed at least one of the eight religious beliefs and 454, 91% rejected at least one of them. In 2003 survey, 577, 96% of the total group of respondents, affirmed at least one of the eight religious beliefs and 433, 72% of the total group of respondents, rejected at least one of them. There has been an increase from the 1976 survey to the 2003 survey in percentage terms of respondents who affirm at least one religious belief and a decline in percentage terms in respondents who reject at least one religious belief. In the 2003 survey women affirmed the religious beliefs at a slightly higher rate, 50%, 9 women, than the men, 48% and similarly the men

rejected, 51%, 13 men, at a slightly higher rate than the women, 48%. The differences are so small that the affirmation and rejection rate is roughly equal for both women and men. Similarly in the 1985 the men and the women were roughly equal in their affirmation or rejection of one of the eight religious beliefs. In the 1976 survey more men, in percentage terms, both affirmed and rejected at least one of the eight religious beliefs than did the women: 54%, 135, and 55%, 153 men affirmed and rejected at least one of the eight religious beliefs whereas 46%, 114, and 45%, 125 women affirmed and rejected at least one of them in the 1976 survey. In all other respects the differences between the demographic characteristics of the respondents, in the 1976, 1985 and 2003 surveys, who affirmation or reject at least one of the eight religious beliefs is minimal. [The details are recorded in table 7 below.](#)

TABLE 7 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS BELIEFS IN THE 1976, 1985, 2003 SURVEYS		
Gender	male	female
1976	54%	46%
N=250 80%	135	114
1985	49%	50%
N=455 91%	224	229
2003	48%	50%
N= 577 96%	279	288
1976	55%	45%
N=279 89%	153	125
1985	51%	48%
N= 454 91%	233	218
2003	51%	48%

TABLE 7 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS BELIEFS IN THE 1976, 1985, 2003 SURVEYS						
N= 433 71%		219		206		
Age	under 30 years	30-39 years	40-49 years	50-59 years	60-69 years	70+ years
1976	12%	25%	31%	18%	8%	6%
N=250	30	62	78	44	21	15
1985	19%	14%	23%	20%	12%	11%
N=455	87	64	106	92	57	49
2003	7%	12%	13%	19%	24%	24%
N=577	43	70	76	108	142	136
1976	13%	23%	30%	19%	9%	6%
N=279	36	65	84	52	25	17
1985	20%	15%	23%	20%	12%	10%
N=454	91	68	103	90	55	47
2003	9%	13%	13%	17%	25%	23%
N=433	37	55	57	75	110	98
Marital status	single	married				
1976	16%	84%				
N=250	40	210				
1985	27%	73%				
N= 455	124	331				
2003	18%	82%				
N= 577	105	472				
1976	17%	83%				
N=279	48	231				
1985	27%	73%				
N= 454	121	333				
2003	19%	81%				
N= 433	82	351				
Marital Partner	Zoroastrian	non-Zoroastrian				
1976	86%	13%				
N=210	181	28				
1985	79%	20%				

TABLE 7 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS BELIEFS IN THE 1976, 1985, 2003 SURVEYS						
N=331	181	67				
2003	76%	26%				
N= 472	357	122				
1976	84%	12%				
N= 231	194	35				
1985	79%	20%				
N= 333	263	68				
2003	76%	26%				
N= 351	266	91				
Type of Family	nuclear	extend ed				
1976	16%	84%				
N=250	41	109				
1985	12%	87%				
N= 455	56	397				
2003	15%	71%				
N= 577	89	412				
1976	16%	84%				
N= 279	45	234				
1985	11%	88%				
N= 454	52	400				
2003	18%	70%				
N= 433	77	305				
Place live now	Greater London	other				
1976	80%	20%				
N= 250	199	51				
1985	83%	16%				
N= 455	379	75				
2003	59%	38%				

TABLE 7 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS BELIEFS IN THE 1976, 1985, 2003 SURVEYS						
577	N=	342	221			
1976		80%	20%			
279	N=	222	57			
1985		82%	17%			
454	N=	374	79			
2003		56%	42%			
433	N=	242	182			
Place came from to Europe		India	Pakistan	Africa	Iran	other born Europe
1976		74%	9%	12%	1%	2%
250	N=	186	22	30	3	5
1985		51%	8%	25%	4%	3%
455	N=	234	38	112	7	13
2003		52%	5%	18%	4%	2%
577	N=	298	31	104	25	14
1976		73%	9%	11%	2%	2%
279	N=	204	24	32	5	6
1985		50%	8%	25%	4%	3%
454	N=	228	36	114	17	14
2003		50%	5%	18%	4%	3%
433	N=	217	21	77	18	13
Metropolitan/urban rural		metropolitan	urban rural			
1976		No information from 1976				

TABLE 7
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS
 BELIEFS IN THE 1976, 1985, 2003 SURVEYS**

1985	50%	37%				
N= 455	228	167				
2003	49%	28%				
N= 577	283	160				
1976	No information from 1976					
1985	50%	36%				
N= 454	228	167				
2003	47%	27%				
N= 433	204	120				
Place of Education	education abroad		education abroad + UK		education UK	
1976	71%		19%		7%	
N= 250	178		48		18	
1985	45%		42%		12%	
N= 455	205		190		54	
Place of Education	India	Pakistan	Africa	Iran	other	Europe
2003 N= 577						
primary	54%	5%	15%	3%	2%	20%
	110	28	88	19	9	114
secondary	54%	5%	11%	2%		25%
	313	27	66	14		145
further	42%	4%	2%	1%		31%
	241	22	14	8		182
undergraduate	26%	2%		.5%		28%
	151	14		3		162
post-graduate	11%	1%				26%
	61	6				150
Place of Education	education abroad		education abroad + UK		education UK	
1976	69%		19%		9%	

TABLE 7						
DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS BELIEFS IN THE 1976, 1985, 2003 SURVEYS						
N= 279	194	53	24			
1985	44%	42%	12%			
N= 454	200	193	55			
Place of Education	India	Pakista n	Africa	Iran	other	Europe
2003 N= 433						
primary	52%	4%	16%	3%	2%	20%
	227	19	68	14	7	87
secondary	53%	4%	11%	3%		27%
	231	19	48	12		116
further	39%	3%	2%	2%		34%
	169	14	8	7		149
undergrad uate	27%	2%		1%		30%
	115	7		3		130
post-graduate	11%	.5%				28%
	48	2				120
Level of Education	primary	secondar y	further	under-graduate	post-graduate	
1976		28%	26%	38%	6%	
N=250		69	64	99	16	
1985	1%	20%	9%	44%	24%	
N= 455	3	93	42	202	110	
2003		11%	27%	23%	39%	
N=577		62	156	135	223	
1976		26%	24%	41%	7%	
N=279		74	68	115	20	
1985	.4%	21%	10%	45%	23%	
N=454	2	94	46	204	103	
2003		11%	24%	24%	41%	
N=433		46	105	102	178	
Type of Education	liberal arts	science	both	other		
1976	No information from 1976					

TABLE 7
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS
 BELIEFS IN THE 1976, 1985, 2003 SURVEYS**

1985	29%	25%	20%	16%		
N=455	130	113	92	73		
2003	22%	30%	21%	20%		
N=577	130	171	121	117		
1976	No information from 1976					
1985	28%	25%	21%	17%		
N=454	126	112	95	76		
2003	20%	34%	21%	20%		
N=433	87	147	89	87		
Responde nt's Occupatio n	home- maker / farmer / forces	retired	blue- collar	white- collar	busines s	profess -ional
1976	19%	5%	5%	23%	3%	27%
N=250	48	12	13	58	7	67
1985	.7%	25%	4%	33%	8%	27%
N=455	3	113	17	150	37	124
2003	7%	27%	6%	16%	14%	30%
N=577	39	155	36	91	79	172
1976	19%	5%	5%	22%	2%	27%
N=279	53	15	13	62	7	76
1985	2%	25%	4%	32%	8%	28%
N=454	9	115	20	147	35	128
2003	7%	27%	5%	14%	12%	33%
N=433	29	116	4	62	53	145
Father's Occupatio n	farme r / forces	retired	blue- collar	white- collar	busines s	profess -ional
1976	3%		9%	34%	25%	28%
N=250	7		23	84	62	69
1985	3%	3%	7%	24%	20%	26%
N=455	13	13	33	109	92	117
2003	5%	.2%	11%	28%	21%	32%
N=577	28	1	63	160	119	184

TABLE 7 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FIVE QUESTIONS ABOUT THEIR RELIGIOUS BELIEFS IN THE 1976, 1985, 2003 SURVEYS						
1976	3%		9%	30%	25%	30%
N=279	7		25	85	69	84
1985	3%	3%	7%	24%	20%	26%
N=454	13	13	34	109	91	120
2003	4%	.2%	11%	28%	21%	32%
N=433	17	1	50	120	91	139
Mother's Occupation	home-maker	retired	blue-collar	white-collar	business	professional
1976	70%		1%	6%	2%	1%
N=250	176		3	16	5	3
1885	58%		3%	9%	6%	3%
N=455	266		12	41	28	12
2003	61%		3%	13%	12%	4%
N=577	355		15	76	69	22
1976	86%		1%	6%	2%	2%
N=279	191		4	7	5	6
1985	57%		2%	9%	7%	3%
N=454	260		11	39	31	16
2003	60%		3%	16%	10%	4%
N=433	259		12	69	45	19

~~In the 1976 survey there~~ There were no respondents in the 1976 survey who rejected all four questions listed in table 1: 'Zoroastrian Symbolic boundaries questions', about changing the symbolic boundaries of Zoroastrianism, whereas in the 1985 and 2003 surveys 7%, 43, and 5%, 30, of the respondents rejected all the questions relating to changing the symbolic boundaries, as listed in table 8: 'Zoroastrian symbolic boundary questions'.

TABLE 8
ZOROASTRIAN SYMBOLIC BOUNDARIES QUESTIONS

1. Regarding intermarriage do you?
2. Can children of the inter-married undergo Naujote?
3. Can any non-Zoroastrian be able to undergo Naujote?
4. Can non-Zoroastrians allowed in the prayer rooms at any time?

Fifty five people, 17%, in [the 1976 survey](#), affirmed all four- changes to the symbolic boundaries, 78 people, 16%, did so in [the 1985 survey](#) and 288, 38% did so in [survey of 2003](#). There was a low 'no response' rate for the questions relating to the symbolic boundaries in the 1976 survey. ~~Tthus~~ Thus the fact that none of the respondents rejected all the questions relating to the symbolic boundaries is not associated with a low response rate. More men than women affirm all four questions relating to the symbolic boundaries. In the case of the respondents who reject all four questions relating to the symbolic boundaries, there is a virtually no percentage difference between the men and the women in the 1985 and 2003 surveys. In terms of age the 1976 and 2003 surveys have a similar age distribution with few people over 60 years affirming the four questions relating to the symbolic boundaries but in the 2003 survey there is an increase of over 14% of respondents aged over 60 years affirming all four questions. There is a much higher percentage of single people in the 1985 survey both affirming and rejecting the four questions than in the 1976 and 2003 surveys. The latter two surveys, 1976 and 2003, have similar marital status profile. Of the respondents from the 1985 and 2003 surveys who reject all four questions none are married to non-Zoroastrians whereas for the respondents who affirm all four questions, a high percentage are married to non-Zoroastrians, especially for the surveys of 1985 and 2003. A higher percentage of people had been educated in Europe in the ~~affirming group~~ 'affirming' groups compared with the ~~rejecting group~~ 'rejecting' groups, and

educational levels were higher in the ~~affirming group~~ 'affirming' groups compared with the ~~rejecting group~~ 'rejecting' groups. In the 1985 survey a higher percentage of people with a scientific education affirmed all four questions compared with people who rejected them. In both the 1985 survey and the 2003 survey the people who had had 'other' types of education, which includes accountants and lawyers, had the highest percentage rejection of the four questions. — There were more people in percentage terms in white collar and business occupations in the rejecting groups of the 1985 and 2003 surveys and conversely more people in terms of percentages in the affirming groups of the 1985 and 2003 surveys. The relationship between the occupations of the respondents and their attitudes to symbolic boundaries for the three surveys is not clear cut. The survey results are ~~tablated~~ tabulated below, in table 9.

TABLE 9 DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR REJECTED ALL FOUR QUESTIONS ABOUT THE ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976, 1985, 2003 SURVEYS		
Gender	male	female
1976	64%	34%
N=55 17%	36	19
1985	54%	46%
N=78 16%	42	36
2003	55%	42%
N= 228 38%	126	96
1976		
N=0		
1985	51%	49%
N= 43 7%	22	21

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FOUR QUESTIONS ABOUT THE
 ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
 1985, 2003 SURVEYS**

2003	53%			47%		
N= 30 5%	16			14		
Age	under 30 years	30-39 years	40-49 years	50-59 years	60-69 years	70+ years
1976	18%	18%	29%	24%	9%	2%
N=55	10	10	16	13	5	1
1985	20%	13%	24%	23%	10%	9%
N=78	16	10	19	18	8	7
2003	5%	8%	14%	23%	24%	25%
N=288	12	18	32	53	54	58
1985	30%	2%	33%	16%	9%	9%
N=43	13	1	14	7	4	4
2003	10%	23%	7%	10%	30%	20%
N=30	3	7	2	3	9	6
Marital status	single	married				
1976	18%	82%				
N=55	10	45				
1985	33%	67%				
N= 78	26	52				
2003	17%	83%				
N= 228	39	189				
1985	30%	70%				
N= 43	13	30				
2003	13%	87%				
N= 30	4	26				
Marital Partner	Zoroastrian	non- Zoroastrian				
1976	84%	18%				
N=45	38	8				
1985	67%	36%				
N=52	35	19				
2003	65%	38%				

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FOUR QUESTIONS ABOUT THE
 ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
 1985, 2003 SURVEYS**

N= 189	123	72		
1976				
N= 0				
1985	97%			
N= 30	29			
2003	95%			
N= 26	25			
Type of Family	nuclear	extend ed		
1976	9%	91%		
N=55	5	50		
1985	9%	90%		
N= 78	7	70		
2003	14%	72%		
N= 228	33	165		
1985	5%	95%		
N= 43	2	41		
2003	10%	83%		
N= 30	3	25		
Place live now	Greater London	other		
1976	84%	16%		
N= 55	46	9		
1985	73%	27%		
N= 78	57	21		
2003	51%	46%		
N= 228	117	106		
1985	89%	11%		

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FOUR QUESTIONS ABOUT THE
 ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
 1985, 2003 SURVEYS**

43	N=	38	5				
2003		67%	23%				
30	N=	23	7				
Place came from to Europe	India	Pakista n	Africa	Iran	other	Born Europe	
1976	69%	7%	9%	7%		7%	
55	N=	38	4	5	4	4	
1985	55%	9%	18%	1%	6%	7%	
78	N=	43	7	14		5	4
2003	50%	7%	12%	9%	3%	18%	
228	N=	115	15	23	20	7	41
1985	46%	5%	44%			5%	
43	N=	20	2	14			2
2003	33%		47%			20%	
30	N=	10		14			6
Metropoli tan/ urban rural	metropolita n	urban	rural				
1976	No information from 1976						
1985	53%	31%					
N= 78	41	24					
2003	55%	21%					
N= 228	126	49					
1985	45%	46%					
N= 43	19	20					
2003	23%	47%					

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
REJECTED ALL FOUR QUESTIONS ABOUT THE
ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
1985, 2003 SURVEYS**

N= 30	7	14				
Place of Education	education abroad	education abroad + UK	education UK			
1976	74%	13%	13%			
N= 55	41	7	7			
1985	33%	55%	11%			
N= 78	26	43	9			
Place of Education	India	Pakistan	Africa	Iran	other	Europe
2003 N= 228						
primary	53%	7%	12%	7%	2%	19%
	120	15	27	16	4	44
secondary	53%	7%	9%	5%		25%
	120	15	21	11		57
further	38%	4%		1%		29%
	86	9		2		66
undergraduate	28%	4%		1%		30%
	64	9		2		66
post-graduate	9%	1%				34%
	20	3				78
Place of Education	education abroad	education abroad + UK	education UK			
1985	58%	26%	16%			
N= 43	25	11	7			
Place of Education	India	Pakistan	Africa	Iran	other	Europe
2003 N= 30						
primary	40%		37%		3%	20%
	12		11		1	6
secondary	33%		30%			33%
	10		9			10

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FOUR QUESTIONS ABOUT THE
 ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
 1985, 2003 SURVEYS**

further	23%		7%			50%
	7		2			15
undergrad uate	20%					30%
	6					9
post- graduate	7%					23%
	2					7
Level of Education	primary	secondar y	further	under- graduate	post- graduate	
1976		24%	27%	42%	7%	
N=55		13	15	23	4	
1985		15%	8%	44%	32%	
N=78		12	6	34	25	
2003		11%	23%	19%	46%	
N=228		16	55	43	106	
1985		21%	21%	44%	14%	
N=43		9	9	19	6	
2003		17%	30%	23%	30%	
N=30		5	9	7	9	
Type of Education	liberal arts	science	both	other		
1976	No information from 1976					
N=55						
1985	28%	32%	22%	11%		
N=78	22	25	17	9		
2003	22%	31%	22%	20%		
N=228	50	71	50	46		
1985	30%	19%	16%	30%		
N=43	13	8	7	13		
2003	7%	30%	17%	37%		
N=30	2	9	5	11		

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FOUR QUESTIONS ABOUT THE
 ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
 1985, 2003 SURVEYS**

Respondent's Occupation	home-maker / farmer / forces	retired	blue-collar	white-collar	business	professional
1976	22%	2%	5%	20%	2%	33%
N=55	12	1	3	11	1	18
1985	2%	26%	1%	32%	6%	28%
N=78	2	20	1	25	5	22
2003	7%	25%	7%	13%	9%	38%
N=228	15	58	15	30	20	87
1985		21%	7%	28%	19%	16%
N=43		9	3	13	8	7
2003	3%	20%	7%	23%	23%	23%
N=30	1	6	2	7	7	7
Father's Occupation	farmer / forces	retired	blue-collar	white-collar	business	professional
1976	4%		9%	22%	20%	40%
N=55	2		5	12	11	22
1985	5%	6%	14%	23%	18%	29%
N=78	4	5	11	18	14	23
2003	7%	4%	6%	28%	20%	35%
N=228	17	1	14	63	45	80
1985	9%		7%	28%	19%	16%
N=43	4		3	12	8	7
2003	3%		13%	47%	10%	20%
N=30	1		4	14	3	6
Mother's Occupation	home-maker	retired	blue-collar	white-collar	business	professional
1976	64%			9%	2%	2%
N=55	35			5	1	1
1885	60%		1%	9%	6%	5%
N=78	47		1	7	5	4
2003	65%		1%	12%	8%	6%
N=228	149		2	8	9	13

TABLE 9
**DEMOGRAPHY: WOMEN AND MEN WHO AFFIRMED OR
 REJECTED ALL FOUR QUESTIONS ABOUT THE
 ZOROASTRIAN SYMBOLIC BOUNDARIES IN THE 1976,
 1985, 2003 SURVEYS**

1985	56%		5%	9%	2%	
N=43	24		2	4	1	
2003	67%		3%	17%	7%	
N=30	20		1	5	2	

3. SUMMARY OF THE COMPARISONS OF THE ORIGINAL 1976, 1985 AND 2003 SURVEYS

The comparisons show that Zoroastrians as are a group of people who are established in Europe with the numbers of these respondents who were born in Europe increasing for each survey. Educational qualifications rose even higher across the three surveys with more respondents having postgraduate qualifications. However, there is an increase in the age of the respondents and less young people answered the 2003 survey than answered the 1976 or the 1985 survey. ~~Thus the sample in the 2003 survey is of an aging population.~~ The population trend in Western Europe is one of an aging population with a falling birth rate and longevity increasing dramatically. Does the Zoroastrian sample reflect this demographic change or is it a change within the Zoroastrian community itself, similar to the trends for other communities? For example, Also, Christian churches in Europe also have aging congregations and- To to my own knowledge, one large, prominent, Unitarian church in Wakefield, West Yorkshire, now has a congregation of only eight people, all of them over 60 years of age. However, the fact that more women who have married non-Zoroastrians are-takingtook part in the survey in 2003 than they did in the 1976 and 1985 surveys, and that young women are going to the senior Mobed in the UK to ask for the

Nahn ritual to be performed after the birth of their child, indicates that this is a complex analytical problem.

On the whole, the respondents from the 1985 survey show more support for the religious values, followed by the respondents from the 1976 survey and then with the respondents from the 2003 survey showing the least support, out of the three surveys, for the religious values; that is rejection of the religious practices and beliefs but they support the opening of the symbolic boundaries.

In the detailed analyses of attitudes to the five religious practices similar percentages of respondents, on average 27%, affirmed the five religious practices from the three surveys and a tiny percentage rejected them, on average 3%. There was a low percentage of respondents, on average 11%, who were married to non-Zoroastrians who affirm these five practices. This was expected from previous research: marriage to non-Zoroastrians is associated with less support for religious practices and beliefs. In the 1976 and 1985 surveys there was a high percentage of postgraduates who did not take part in the five religious practices but by the 2003 survey this had changed to a high percentage of postgraduates who took part in the five religious practices. It should be noted that a high proportion of the postgraduates affirming five the religious practices 48, 82%, were born outside Europe and 25, 43%, of them had had their postgraduate education outside Europe. There has been a change in immigration policy in the UK to allow qualified people to come and live and work in the UK, especially people with medical qualifications: affirmation of religious values is associated with birth, education and reaching adulthood outside Europe. Only in the 2003 survey were there respondents who accepted or rejected all eight of the religious beliefs but their numbers were so small seven and five

respectively that no conclusions can be drawn from this fact. There has been an increase from the 1976 survey to the 2003 survey in percentage terms of respondents who affirm at least one religious belief and a decline in percentage terms in respondents who reject at least one religious belief. It has been observed that since the 1976 survey the Zoroastrian community in the UK, especially in the greater London area has become more focused on the religion and looking to India for guidance. This is reflected in the increase by the 2003 survey in respondents affirming at least one religious belief and the decline in respondents rejecting at least one religious belief.

In the 1976 survey no respondents rejected all the questions about the symbolic boundaries which demonstrated that as a group they accepted changes to the symbolic boundaries. By the 1985 survey 9%, 43 respondents rejected all the four questions relating to the symbolic boundaries and in the 2003 survey 5%, 30 respondents rejected all four of them. Thus, a small core of respondents in the 1985 and the 2003 surveys want to keep the symbolic boundaries unchanged. This is reinforced by the fact that in the 1985 and 2003 surveys there were no respondents who had non-Zoroastrian partners who rejected all the propositions regarding the symbolic boundaries. Marriage to non-Zoroastrian partners is associated with support for changing the symbolic boundaries of Zoroastrianism. Also, as noted in the previous paragraph since the 1976 survey the community has become more focused on the religion and attention drawn to the relationship of non-Zoroastrians to the Zoroastrian religion. The religious concepts of pollution by non-Zoroastrians is being confronted and debated within the community as well as the religious concepts of purity and pollution within the Zoroastrian community itself.¹

¹
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OTHER QUESTIONS ABOUT THE DIFFERENT ASPECTS OF LIVING IN EUROPE AS A ZOROASTRIAN IN THE ORIGINAL 1976, 1985 AND 2003 SURVEYS

There were questions in the three surveys which dealt with different aspects of living in Europe as Zoroastrians apart from the religious aspect. However, due to the word limitation on this thesis the questions in the three surveys regarding these aspects cannot be discussed.

COMPARISON OF THE PEOPLE WHO IN THE 2003 SURVEY AFFIRMED THAT THEY HAD COMPLETED THE 1976 AND/OR THE 1985 QUESTIONNAIRES AND THE PEOPLE IN THE 2003 SURVEY WHO AFFIRMED THAT THEY ONLY COMPLETED THE 2003 QUESTIONNAIRE

Two questions were asked in the 2003 survey about whether the respondents had taken part in the 1976 and/or the 1985 survey. [The](#)

¹ [There were questions in the three surveys that dealt with different aspects of living in Europe as Zoroastrians, apart from the religious aspects. These aspects will only be reported and discussed, for the 2003 survey only, in chapter 4: A Synopsis of the 2003 Survey. The research into the relationship of these aspects with the religious values of the respondents had been conducted and it is illuminating with regard to understanding a living religion in Europe in 2003. However, due to the word limitation on this thesis paper, the questions in the three surveys regarding these aspects is not reported or discussed here.](#)

questionnaires in all three surveys were completed anonymously, so it is not possible to compare individuals' responses. Unfortunately it was impossible due to time restrictions to isolate the respondents in 2003 and match them, via age, country of origin, marital partner and so forth with the respondents in the 1976 and 1985 surveys. Thus, in this section of chapter 3 will therefore examine, the responses of the group from the 2003 survey of the groups of respondents who affirmed that they had taken part in the 1976 and/or the 1985 survey will be compared and compare them with the group of respondents in 2003 who affirmed that they did not take part in either of the surveys of 1976 and 1985. This will show how the longer established members of the community, as a group, have changed over the years, how if they might differ from the first time respondents, as a group, and indicate the weight strength of their views in the total community. Are the responses of the people, as groups in 2003, different from the responses given by the groups respondents in the 1976 and 1985 surveys? They are listed below in table 10: 'Comparison of the five groups of respondents's.

TABLE 10
COMPARISON OF THE FIVE GROUPS OF RESPONDENTS

QUESTION GROUPS OF RESPONDENTS	
2003 & 1976 only	N=19
2003 & 1976 & 1985	N= 686
2003 & 1985 only	N= 65
2003 only	N= 450
2003 total	N= 603

Thus, 19 respondents in the 2003 survey affirmed that they had completed the 1976 questionnaire but not the 1985 questionnaire; 686 respondents affirmed that they had completed both the 1976 and the 1985 questionnaire; 65 respondents affirmed that they had only completed the 1985 questionnaire; 450 respondents had only completed the 2003 questionnaire and not the 1976 or the 1985 questionnaires. The final category is the total group of respondents from the 2003 survey, enabling the first four categories to be compared with the total group of respondents from the 2003 survey. The figures do not add up to 603 because 3 respondents affirmed that they had completed the 1976 survey when they were too young to have done so. One respondent was not even born in 1976 and the same respondent affirmed that she had completed the 1985 questionnaire when she was not born.

Only 686 respondents to the 2003 survey also ~~The figure for respondents who answered both of the earlier surveys, was only 68 people. However, this is~~ a core group of people who have answered all three postal surveys. Their demographic profile was 387 men and 289 women the majority of whom came from India, 635%, with 167% from Africa, 101% from Pakistan and 43% from Iran. 802% arrived in the UK before 1970 and the largest age group was 60+ years, 778%. Only 9% had never been married and of those who had been married, 142% had been married to non-Zoroastrians with one of these people married to an Indian Sikh and the remainder to people of European descent. Sixty ~~three-four~~ percent had extended families in Europe, 21% nuclear families and 15% did not respond to this question and could be without family in the UK. In terms of education, 6729% had undergraduate degrees with 387% having postgraduate qualifications

with- 26% having had a scientific education. Of course the majority, 467%, were retired in 2003, leaving with 243% in professional occupations, 132% business or semi professional, 102% white collar and 43% blue collar. Their responses to the questions on religious beliefs and practices common to all three surveys suggest that these respondents are supportive the religious beliefs and practices of Zoroastrianism, but they also support intermarriage (74% accept with 254% objecting) but are divided about conversion of non-Zoroastrians (498% in favour with 44% against conversion). In fact, they follow the profile of the respondents to the 1976 survey, which was supportive of the religious practices of Zoroastrianism but they had no wish to force their own practices on other Zoroastrians (see chapter 2). The tables from which this analysis is derived can be found in Appendix C tables 1, 'Demography: Comparison of the five groups of respondents' and table 2, 'Religious Values: Comparison of the Five groups of respondents'. Of the five groups analysed in these tables, the respondents who took part in both the 1976 and 1985 surveys have, on average, the highest percentage support of religious practices and beliefs and low support for changing the symbolic boundaries of Zoroastrianism. These five groupings are the logical groupings of the respondents but, in order to be consistent with the comparisons of the original three surveys of 1976, 1985 and 2003 discussed in the first part of this chapter-3, the comparison in the latter part of chapter 3 will be between:

- a. The respondents who affirmed that they had completed the 1976 questionnaire: **1976**
- b. The respondents who affirmed that they had completed the 1985 questionnaire: **1985**
- c. The respondents who had only completed the 2003 questionnaire: **2003 only**

d. The total group of respondents who completed the 2003 questionnaire: **2003 total**

In the 2003 survey there were 85 respondents who said that they answered the 1976 survey, that is 28% of the respondents of the 1976 survey, and 133 respondents who said that they answered the 1985 survey, that is 27% of the respondents of the 1985 survey. Seventy seven percent of the respondents in the 2003 survey did not answer either the 1976 or 1985 surveys.

TABLE 11 DEMOGRAPHY : COMPARISON 1976, 1985, 2003 ONLY, 2003 TOTAL FROM THE 2003 SURVEY						
QUESTION						
1976	N=85					
1985	N=133					
2003 only	N= 450					
2003 total	N= 603					
Gender	men			women		
1976	53%(45)			45%(38)		
1985	51%(68)			46%(61)		
2003 only	48%(217)			50%(226)		
2003 total	48%(293)			49%(298)		
Age	under 30	30-39	40-49	50-59	60-69	70+
1976			5%(4)	16%(14)	42%(36)	36%(31)
1985		9%(12)	7%(9)	18%(24)	38%(50)	29%(38)
2003 only		13%(58)	16%(72)	19%(85)	20%(90)	22%(99)
2003 total	10%(44) 7%(44)	12%(72)	13%(81)	18%(111)	25%(149)	24%(143)

TABLE 11
DEMOGRAPHY : COMPARISON 1976, 1985, 2003 ONLY, 2003
TOTAL
FROM THE 2003 SURVEY

Marital status	never been married	married/ partner	
1976	12%(10)	90%(75)	
1985	10%(14)	90%(119)	
2003 only	20%(90)	80%(360)	
2003 total	18%(108)	81%(488)	
Marital partner	Zoroastrian	non-Zoroastrian	
1976	87%(65)	13%(10)	
1985	85%(101)	15%(18)	
2003 only	72%(260)	30%(108)	
2003 total	74%(361)	25%(122)	
Non-Zoroastrian partner	European	non-European	
1976	70%(7)	20%(2)	
1985	61%(11)	22%(4)	
2003 only	49%(53)	10%(11)	
2003 total	84%(102)	13%(16)	
Type of family in Europe	extended	nuclear	no family
1976	63%(54)	18%(15)	19%(16)
1985	68%(90)	17%(23)	14%(19)
2003 only	72%(324)	15%(67)	12%(54)
2003 total	71%(428)	15%(90)	13%(78)
Place Live now	Greater London	other places	
1976			
1985	65%(55)	35%(30)	
2003 only	66%(88)	34%(45)	
2003 total	56%(252)	40%(180)	

TABLE 11
DEMOGRAPHY : COMPARISON 1976, 1985, 2003 ONLY, 2003
TOTAL
FROM THE 2003 SURVEY

Country lived before Europe	India	Pakistan	Africa	Iran	other	born Europe
1976	58%(49)		22%(19)	2%(2)	1%(1)	1%(1)
1985	51%(68)	11%(10)	23%(31)	8%(11)	2%(3)	1%(1)
2003 only	51%(230)	7%(10)	16%(72)	3%(13)	3%(13)	19%(85)
2003 total	50%(310)	4%(18)	18%(108)	4%(24)	3%(18)	17%(102)
Date of arrival UK/ Europe	before 1970		after 1970		no response	
1976	79%(67)		19%(16)		2%(2)	
1985	59%(79)		34%(45)		7%(9)	
2003 only	39%(175)		40%(180)		21%(94)	
2003 total	44%(266)		38%(232)		17%(102)	
Education where 1976	<u>primary</u>	<u>secondary</u>	<u>further</u>	<u>under-graduate</u>	<u>post graduate</u>	
<u>abroad</u>	<u>93%(79)</u>		<u>60%(51)</u>	<u>34%(29)</u>	<u>9%(8)</u>	
<u>ad Europe</u>	<u>6%(5)</u>	<u>86%(73)</u>	<u>26%(22)</u>	<u>21%(18)</u>	<u>26%(22)</u>	
<u>1985</u>		<u>12%(10)</u>				
<u>abroad</u>	<u>89%(118)</u>	<u>83%(110)</u>	<u>56%(74)</u>	<u>32%(43)</u>	<u>12%(16)</u>	
<u>ad Europe</u>	<u>10%(14)</u>	<u>16%(21)</u>	<u>28%(37)</u>	<u>24%(32)</u>	<u>28%(37)</u>	
<u>2003</u>		<u>10%(14)</u>	<u>46%(206)</u>	<u>28%(124)</u>	<u>11%(50)</u>	
<u>abroad</u>	<u>74%(333)</u>	<u>68%(307)</u>	<u>34%(151)</u>	<u>30%(135)</u>	<u>26%(115)</u>	
<u>ad Europe</u>	<u>24%(107)</u>	<u>29%(132)</u>	<u>48%(289)</u>	<u>28%(171)</u>	<u>11%(67)</u>	
<u>2003 total</u>	<u>78%(469)</u>	<u>72%(423)</u>	<u>32%(193)</u>	<u>28%(172)</u>	<u>26%(157)</u>	
<u>abroad</u>	<u>20%(123)</u>	<u>26%(156)</u>				
<u>Europe</u>						
<u>ope</u>						

TABLE 11
DEMOGRAPHY : COMPARISON 1976, 1985, 2003 ONLY, 2003
TOTAL
FROM THE 2003 SURVEY

Education level	secondary or less	further	undergraduate	postgraduate		
1976	8%(7)	29%(25)				
1985	10%(13)	28%(37)	27%(23)	30%(30)		
2003 only	11%(49)	26%(117)	21%(28)	41%(54)		
2003 total	11%(66)	27%(163)	24%(108) 23%(139)	38%(171) 39%(235)		
<u>Type of Education</u>	<u>liberal arts</u>	<u>scientific</u>	<u>both</u>	<u>other</u>		
<u>1976</u>	<u>26%(22)</u>	<u>27%(23)</u>	<u>16%(14)</u>	<u>21%(18)</u>		
<u>1985</u>	<u>30%(40)</u>	<u>27%(36)</u>	<u>16%(22)</u>	<u>19%(25)</u>		
<u>2003 only</u>	<u>22%(97)</u>	<u>30%(134)</u>	<u>22%(98)</u>	<u>20%(92)</u>		
<u>2003 total</u>	<u>23%(141)</u>	<u>29%(176)</u>	<u>21%(125)</u>	<u>20%(120)</u>		
Occupation	professional	business	white collar	blue collar	retired	homemaker
	22%(19)		15%(13)		45%(40)	2%(2)
1976	28%(37)	14%(12)	11%(15)	2%(2)	38%(51)	6%(8)
1985	30%(137)	13%(17)	16%(74)	4%(6)	24%(106)	7%(33)
2003 only	7)	14%(62)	16%(94)	7%(33)	6)27%(165)	7%(41)
2003 total	29%(176)	14%(82)		6%(39)		
Father's occupation	professional	business	white collar	blue collar	retired	armed forces/farmer
	20%(18)		37%(42)		1%(1)	1%(1)
1976	22%(29)	17%(15)	36%(48)		1%(1)	5%(7)
1985	34%(155)	22%(29)	25%(113)	16%(14)	.2%(1)	5%(22)
2003 only	5)	20%(91)	3)	11%(15)	.3%(2)	5%(29)
2003 total	31%(190)	20%(123)	28%(167)	10%(47) 11%(66)		

TABLE 11 DEMOGRAPHY : COMPARISON 1976, 1985, 2003 ONLY, 2003 TOTAL FROM THE 2003 SURVEY						
Mother's occupatio n	profess- ional	busines s	white collar	blue collar	home- maker	no respons e
	2%(2)		9%(8)		73%(64)	
1976	2%(2)	8%(7)	9%(12)	2%(2)	69%(93)	6%(5)
1985	5%(22)	10%(14)	14%(65)	3%(4)	58%(26)	7%(9)
2003 only	4%(24)	12%(56)	13%(79)	3%(12)	1)	7%(34)
2003 total		12%(70)		3%(16)	61%(37 0)	7%(44)

The ~~Of the 85~~ people who ~~in 2003~~ affirmed ~~in 2003~~ that they had completed the 1976 survey questionnaire, ~~were 85 in number.~~ ~~Fifty eight percent~~ came from India, 11% from Pakistan, 22% from Africa, 2% from Iran, ~~and 1% from Europe other parts of the world~~ and 1% from ~~Europe.~~ other parts of the world. They were 45 men and 38 women. The majority arrived in Europe before 1970 and they were over 60 years of age. Ninety percent had partners and only 13% were non-Zoroastrian partners. Fifty seven percent had undergraduate level education or higher. Forty five percent were retired. Nineteen percent did not have any family in Europe.

The people who said in 2003, that they had responded to the 1985 survey, ~~(133)~~, had a demographic profile which showed that ~~65~~18% were from India, 7% from Pakistan, 23% from Africa, 98% from Iran, and ~~87% from Pakistan with 43%~~ from Europe and other places. The majority, ~~60~~59%, arrived before 1970. There were ~~86~~68 men and 61 women. The largest age group was 60+ with 67% of the respondents. In terms of marriage, 120% had never been married and of those who had been married 15% had married non-Zoroastrians, ~~3%~~four of whom were not of European descent. 41% had postgraduate

qualifications and 21% had undergraduate qualifications. The majority were retired, but 28% had professional occupations with 13% ~~in -and~~ business and 1011% white collar. The majority of the fathers had been in business and the mothers homemakers. Sixty eight percent had extended families in Europe, 17% nuclear families and 14% ~~with~~ no families.

For those people, 450 in number, who said in 2003 that they had not completed the 1976 and 1985 surveys, 551% were from India, 4% from Pakistan, the sub-continent, 15% from Africa, 3% from Iran and 2019% born in Europe. The majority arrived in Europe before 1980. Fifty percent were female and 49% were male with ~~only~~ 4623% under 50 years of age. Twenty percent were single and of those who had ever been married 2430% had married out of the community. In terms of education 642% had undergraduate or higher ~~with-and~~ only 101% having less than further education. Thirty ~~one~~ percent were in professional occupations, 14% in business, 176% white collar occupations and with 234% of the respondents were retired.

The demographic profiles of the sub-groups from the 2003 survey areare similar to one another in terms of educational levels and occupational levels, and iIn fact they are more similar to one another than to the demographic profiles of the respondents in the 1976 and 1985 surveys which illustrate some of the demographic changes that have taken place in the Zoroastrian community over the decades that the surveys have been conducted. It was expected that the respondents in the 2003 survey who affirmed that they had taken part in the 1976 and/ or the 1985 surveys would be more like the respondents from these two surveys than the respondents in the 2003 survey who had not taken part in the first two surveys. -in terms of educational levels and occupational levels illustrating the change in

the Zoroastrian community over the decades that the surveys have been conducted. In

Table 1612 shows the 'Religious values' comparison of the religious values of the three sub-groups of respondents from with the 2003 survey total group' is given.

TABLE 12 RELIGIOUS VALUES: COMPARISON OF THE THREE <u>SUB-</u> <u>GROUPS OF RESPONDENTS FROM WITH</u> THE 2003 SURVEY <u>TOTAL GROUP</u>				
QUESTION				
1976	N= 85			
1985	N= 133			
2003 only	N= 450			
2003 total	N= 603			
Taught Zoroastrian religion at school	yes	no	no response	
1976	59%(50)	38%(32)	3%(3)	
1985	56%(74)	42%(56)	2%(3)	
2003 only	45%(204)	52%(234)	3%(12)	
2003 total	48%(290)	49%(297)	3%(16)	
Do you pray at home	daily	sometimes	rarely	never
1976	68%(58)	13%(11)	5%(4)	11%(9)
1985	67%(89)	15%(20)	8%(11)	8%(11)
2003 only	63%(285)	18%(79)	7%(32)	10%(43)
2003 total	64%(386)	17%(102)	7%(42)	9%(54)

TABLE 12
**RELIGIOUS VALUES: COMPARISON OF THE THREE SUB-
GROUPS OF RESPONDENTS FROM WITH THE 2003 SURVEY
TOTAL GROUP**

QUESTION				
Do you wear Sedreh/ Sudre	always	sometimes	rarely	never
1976	76%(65)	5%(4)	11%(9)	7%(4)
1985	70%(93)	8%(11)	13%(17)	9%(12)
2003 only	62%(280)	9%(40)	12%(55)	13%(60)
2003 total	64%(387)	9%(52)	12%(75)	12%(73)
Do you wear Pushi/ Kusti	always	sometimes	rarely	never
1976	73%(62)	3%(3)	9%(7)	7%(6)
1985	66%(88)	4%(6)	14%(19)	9%(12)
2003 only	54%(243)	10%(44)	13%(60)	14%(65)
2003 total	57%(344)	8%(51)	13%(81)	13%(78)
Children under 18 years do you teach them to pray	yes	no	no response	
1976	14%(12)	3%(3)	82%(70)	
1985	20%(27)	7%(9)	73%(97)	
2003 only	17%(77)	11%(55)	72%(322)	
2003 total	18%(108)	10%(60)	72%(434)	
Children under 18 years Naujote performed	yes	no	no response	
1976	13%(11)	5%(4)	82%(70)	
1985	22%(29)	5%(7)	73%(97)	
2003 only	20%(89)	9%(41)	71%(320)	
2003 total	20%(121)	8%(48)	72%(434)	

TABLE 12 RELIGIOUS VALUES: COMPARISON OF THE THREE <u>SUB-</u> GROUPS <u>OF RESPONDENTS FROM WITH</u> THE 2003 SURVEY <u>TOTAL GROUP</u>				
QUESTION				
Preferred funeral practices	Dokhma	cremation	burial	do not mind
1976	9%(7)	67%(57)	13%(11)	8%(7)
1985	9%(12)	72%(96)	10%(14)	7%(7)
2003 only	12%(52)	65%(291)	10%(43)	12%(52)
2003 total	11%(66)	67%(404)	10%(60)	11%(66)
Believe in immortality of the soul	yes	no	no response	
1976	61%(72)	18%(15)	11%(9)	
1985	68%(91)	19%(25)	13%(16)	
2003 only	62%(280)	22%(97)	16%(73)	
2003 total	65%(392)	20%(121)	15%(90)	
Believe in reincarnation	yes	no	no response	
1976	34%(29)	39%(49)	20%(17)	
1985	23%(39)	54%(72)	16%(22)	
2003 only	30%(137)	48%(214)	22%(99)	
2003 total	30%(181)	48%(239)	22%(109)	
Believe in resurrection of the body	yes	no	no response	
1976	28%(24)	32%(38)	34%(29)	
1985	22%(29)	45%(60)	33%(44)	
2003 only	16%(72)	42%(187)	42%(187)	
2003 total	8%(107)	42%(252)	40%(244)	
Believe in heaven and hell	yes	no	no response	
1976	48%(41)	35%(30)	16%(14)	
1985	51%(68)	36%(48)	13%(17)	
2003 only	46%(208)	34%(151)	20%(91)	
2003 total	47%(284)	34%(205)	19%(114)	

TABLE 12
**RELIGIOUS VALUES: COMPARISON OF THE THREE SUB-
GROUPS OF RESPONDENTS FROM WITH THE 2003 SURVEY
TOTAL GROUP**

QUESTION			
Prayers for the dead necessary	yes	no	no response
1976	53%(62)	15%(12)	22%(19)
1985	58%(77)	16%(22)	26%(34)
2003 only	45%(201)	21%(96)	34%(153)
2003 total	48%(289)	20%(121)	32%(193)
Prayers for the dead for the dead	yes	no	no response
1976	69%(59)	14%(12)	16%(14)
1985	65%(87)	14%(19)	20%(27)
2003 only	60%(265)	14%(63)	27%(122)
2003 total	61%(368)	14%(84)	26%(157)
Prayers for the dead for the living	yes	no	no response
1976	73%(62)	7%(6)	20%(17)
1985	72%(96)	10%(14)	17%(23)
2003 only	66%(297)	9%(39)	25%(114)
2003 total	68%(410)	9%(54)	23%(139)
Prayers for the dead meaningless	yes	no	no response
1976	8%(7)	40%(34)	52%(44)
1985	12%(16)	34%(45)	54%(72)
2003 only	8%(34)	34%(155)	58%(261)
2003 total	8%(48)	35%(211)	57%(344)

TABLE 12 RELIGIOUS VALUES: COMPARISON OF THE THREE <u>SUB-</u>GROUPS <u>OF RESPONDENTS FROM WITH</u> THE 2003 SURVEY <u>TOTAL GROUP</u>			
QUESTION			
Children of intermarriages undergo Naujote either parent Zoroastrian	yes	no	no response
1976	68%(58)	19%(16)	13%(11)
1985	74%(99)	18%(24)	7%(10)
2003 only	79%(355)	11%(50)	10%(45)
2003 total	77%(466)	13%(78)	10%(59)
Regarding intermarriage	accept	object	no response
1976	75%(64)	21%(18)	3%(3)
1985	74%(98)	25%(33)	1%(2)
2003 only	82%(367)	16%(70)	3%(13)
2003 total	80%(482)	17%(102)	3%(18)
Conversion of any non-Zoroastrian	yes	no	no response
1976	49%(42)	43%(37)	7%(6)
1985	58%(77)	38%(50)	4%(6)
2003 only	62%(279)	35%(154)	4%(17)
2003 total	61%(368)	35%(211)	4%(24)
Non-Zoroastrians enter prayer room at any time	yes	no	no response
1976	47%(40)	25%(21)	28%(24)
1985	54%(72)	20%(27)	26%(34)
2003 only	48%(218)	16%(71)	36%(161)
2003 total	49%(295)	17%(102)	34%(205)

The highest percentage support for the religious values comes from the respondents who affirmed that they answered the 1976 and/or

the 1985 questionnaires in the 2003 questionnaire. The respondents who affirmed that they answered the 1976 and/or the 1985 surveys in the 2003 survey, affirm their religious beliefs at a higher level than do the respondents who only completed the 2003 questionnaire. It has already been noted that the older respondents in the 2003 survey have definite responses when dealing with their religious beliefs and this is re-appearing again: the respondents who completed the questionnaires from the 1976 and 1985 surveys will be in the elder half of the age groups, that is at least over 40 years of age. In fact, looking at the age distribution of the respondents who affirmed that they had completed the 1976 and 1985 questionnaires, there are 12 respondents, 8%, out of 153, who are less than 40 years of age. There is a higher level of 'no response' from the respondents who only completed the 2003 survey for the questions dealing with religious beliefs. The age distribution of the respondents, who affirmed that they had only completed the 2003 questionnaire, shows that 16%, 60 ~~people~~, are under the age of 50 years. Clearly age is not the determining factor in the high response rate to the religious beliefs by this group of respondents, rather it is the fact that they have only completed one questionnaire and that the respondents who have completed more than one questionnaire are sure of their religious beliefs and about committing that fact to paper in a survey.

GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES

The differences between women and men in their attitudes to their religious values have been noted in earlier chapters. On the whole women give more support to religious beliefs including less support for changing the symbolic boundaries than men, and men give more support to the religious practices and changing the symbolic

boundaries than women. In table 4713: 'Gender and affirmation/rejection of Zoroastrian religious values (1976 survey, 1976 from 2003 survey)' there is a direct comparison between men and women and the answers given to the questions about the religious values in the 1976 survey and the responses from the respondents who affirmed that they had completed the 1976 questionnaire in the 2003 survey. In table 13, the respondents from the original 1976 survey are designated **1976** and the respondents who affirmed in the 2003 survey that they had completed the 1976 survey are designated **1976 from 2003**.

TABLE 13 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1976, 1976 from 2003)					
TYPE OF GROUP	N	QUESTION			
		WERE YOU TAUGHT ABOUT ZOROASTRIAN RELIGION AT SCHOOL?			
1976	314	yes	no	no response	
Men	177	37%(66)	62%(109)	1%(2)	
Women	136	45%(61)	54%(74)	.7%(1)	
1976 from 2003	85	Yes	No	No response	
Men	46	61%(28)	35%(16)	4%(2)	
Women	39	56%(22)	41%(16)	3%(1)	
		DO YOU PRAY AT HOME?			
1976	314	daily	sometime s	infrequen tly	never
Men	177	63%(112)	16%(29)	12%(21)	8%(14)
Women	136	58%(79)	26%(36)	10%(13)	6%(8)
1976 from 2003	85	daily	sometime s	infrequen tly	never
Men	46	70%(32)	6%(3)	6%(3)	13%(6)
Women	39	64%(25)	20%(8)	5%(2)	3%(1)
		DO YOU WEAR SEDREH/SUDRE?			
1976	314	always	sometime s	rarely	never

TABLE 13
GENDER AND AFFIRMATION/ REJECTION OF
ZOROASTRIAN RELIGIOUS VALUES (1976, 1976 from 2003)

TYPE OF GROUP	N	QUESTION				
Men	177	75%(132)	7%(12)	6%(11)	12%(21)	
Women	136	65%(88)	14%(19)	5%(7)	15%(21)	
1976 from 2003	85	always	sometime s	rarely	never	
Men	46	85%(39)	2%(1)	4%(2)	9%(4)	
Women	39	67%(26)	8%(3)	18%(7)	5%(2)	
		DO YOU WEAR PUSHI/KUSTI?				
1976	314	always	sometime s	rarely	never	
Men	177	75%(132)	7%(12)	6%(11)	12%(21)	
Women	136	65%(88)	14%(19)	5%(7)	15%(21)	
1976 from 2003	85	always	sometime s	rarely	never	
Men	46	76%(35)	2%(1)	4%(2)	9%(4)	
Women	39	67%(26)	5%(2)	18%(7)	5%(2)	
		FUNERAL PRACTICES PREFERED IN EUROPE?				
1976	314	Dokhma	cremation	burial	do not mind	
Men	177	16%(28)	53%(93)	10%(17)	21%(37)	
Women	136	13%(18)	61%(83)	7%(9)	18%(24)	
1976 from 2003	85	Dokhma	cremation	burial	do not mind	
Men	46	6%(3)	65%(30)	17%(8)	9%(4)	
Women	39	13%(5)	69%(27)	8%(3)	8%(3)	
1976	314	DO YOU BELIEVE IN				
		Immort -ality of Soul	rein- carnati on	Resurr ect-ion of the body	heaven / hell	no respons e
Men	177	25%(44)	9%(16)		15%(27)	51%(90)
Women	136	26%(36)	12%(17)	1%(2)	15%(20)	45%(61)

TABLE 13 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1976, 1976 from 2003)				
TYPE OF GROUP	N	QUESTION		
1976 from 2003	85	DO YOU BELIEVE IN IMMORTALITY OF SOUL?		
		yes	no	no response
Men	46	65%(30)	22%(10)	13%(6)
Women	39	77%(30)	15%(6)	8%(3)
1976 from 2003	85	DO YOU BELIEVE IN REINCARNATION?		
		yes	no	no response
Men	46	28%(13)	54%(25)	17%(8)
Women	39	38%(15)	38%(15)	23%(9)
1976 from 2003	85	DO YOU BELIEVE IN RESURRECTION OF BODY?		
		yes	no	no response
Men	46	35%(16)	39%(18)	26%(12)
Women	39	23%(9)	36%(14)	41%(16)
1976 from 2003	85	DO YOU BELIEVE IN HEAVEN/ HELL?		
		yes	no	no response
Men	46	46%(21)	39%(18)	15%(7)
Women	39	49%(19)	33%(13)	18%(7)
		PRAYERS FOR DEAD: ABSOLUTELY NECESSARY?		
1976	314	yes	no	no response
Men	177	33%(58)	51%(41)	16%(28)
Women	135	29%(40)	58%(79)	12%(17)
1976 from 2003	85	yes	no	no response
Men	46	63%(29)	15%(7)	22%(10)
Women	39	61%(24)	15%(6)	23%(9)
1976	314	PRAYERS FOR DEAD: BENEFICIAL?		
		yes	no	no response
Men	177	40%(71)	44%(78)	16%(28)
Women	135	49%(67)	38%(52)	12%(17)

TABLE 13
**GENDER AND AFFIRMATION/ REJECTION OF
 ZOROASTRIAN RELIGIOUS VALUES (1976, 1976 from 2003)**

TYPE OF GROUP	N	QUESTION			
1976 from 2003	85	PRAYERS FOR DEAD: FOR THE DEAD?			
		yes	no	no response	
Men	46	65%(30)	17%(8)	17%(8)	
Women	39	72%(28)	10%(4)	18%(7)	
1976 from 2003	85	PRAYERS FOR DEAD: FOR THE LIVING?			
		yes	no	no response	
Men	46	74%(34)	6%(3)	20%(9)	
Women	39	74%(29)	8%(3)	18%(7)	
		PRAYERS FOR DEAD: MEANINGLESS?			
1976		yes	no	no response	
Men	177	11%(20)	73%(129)	16%(28)	
Women	136	9%(12)	79%(107)	12%(17)	
1976 from 2003	85	Yes	No	No response	
Men	46	11%(5)	37%(17)	52%(24)	
Women	39	5%(2)	44%(17)	51%(20)	
		CHILDREN OF INTERMARRIAGES UNDERGO NAUJOTE?			
1976	314	either parent Zoroastrian	father Zoroastrian	no	no response
Men	177	64%(113)	19%(34)	2%(4)	15%(26)
Women	136	62%(84)	18%(25)	6%(8)	14%(19)
1976 from 2003	85	Yes		No	No response
Men	46	65%(30)		2%(10)	13%(6)
Women	39	69%(27)		18%(7)	13%(5)
		MARRIAGES ZOROASTRIAN NON-ZOROASTRIAN DO YOU			
1976	314	approve & accept	object	no response	

TABLE 13 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1976, 1976 from 2003)				
TYPE OF GROUP	N	QUESTION		
Men	177	76%(135)	17%(30)	9%(12)
Women	136	70%(95)	22%(30)	8%(11)
1976 from 2003	85	approve & accept	object	no response
Men	46	74%(34)	24%(11)	2%(1)
Women	39	77%(30)	20%(8)	2%(1)
		CAN ANY NON-ZOROASTRIAN UNDERGO NAUJOTE?		
1976	314	yes	no	no response
Men	177	51%(91)	34%(60)	15%(26)
Women	136	46%(62)	42%(67)	12%(17)
1976 from 2003	85	yes	no	no response
Men	46	56%(26)	39%(18)	4%(2)
Women	39	38%(15)	51%(20)	10%(4)
		CAN NON-ZOROASTRIANS ENTER THE PRAYER ROOMS AT ANYTIME?		
1976	314	yes	no	no response
Men	177	49%(86)	42%(75)	9%(16)
Women	136	41%(56)	51%(69)	8%(11)
1976 from 2003	85	yes	no	no response
Men	46	52%(24)	24%(11)	24%(11)
Women	39	41%(16)	28%(11)	31%(12)

It can be seen that the respondents, both men and women, are more supportive of the religious values in the '1976 from the 2003 survey' categories than were the respondents—in '1976' and this includes supporting changing the symbolic boundaries of Zoroastrianism. In table 1814: 'Gender and affirmation/ rejection of Zoroastrian religious values (1985 survey, 1985 from 2003 survey)' there is a similar comparison between men and women and the answers to the

questions on religious values. The respondents from the original survey of 1985 are designated **1985** and the respondents who affirmed in the 2003 survey that they had completed the 1985 survey are designated **1985 from 2003**.

TABLE 14 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1985 from 2003)					
TYPE OF GROUP	N	QUESTION			
		WERE YOU TAUGHT ABOUT ZOROASTRIAN RELIGION AT SCHOOL?			
1985	498	yes	no	no response	
Men	257	30%(77)	66%(170)	4%(10)	
Women	238	29%(69)	67%(160)	4%(9)	
1985 from 2003	133	yes	no	no response	
Men	68	56%(38)	40%(27)	4%(3)	
Women	61	54%(33)	46%(28)		
		DO YOU PRAY AT HOME?			
1985	489	daily	sometime s	infrequen tly	never
Men	257	59%(152)	19%(48)	11%(29)	10%(27)
Women	238	73%(173)	14%(34)	7%(16)	4%(10)
1985 from 2003	133	daily	sometime s	infrequen tly	never
Men	68	66%(45)	12%(8)	7%(5)	12%(8)
Women	61	67%(41)	18%(11)	10%(6)	5%(3)
1985	498	DO YOU WEAR SUDRE/ KUSTI?			
		always	sometime s	rarely	never
Men	257	73%(159)	6%(15)	7%(17)	13%(33)
Women	238	68%(161)	9%(22)	3%(7)	18%(44)
1985 from 2003	133	DO YOU WEAR SEDREH/SUDRE?			
		always	sometime s	rarely	never

TABLE 14 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1985 from 2003)					
TYPE OF GROUP	N	QUESTION			
Men	68	78%(53)	7%(5)	6%(4)	6%(4)
Women	61	62%(38)	10%(6)	18%(11)	10%(6)
1985 from 2003	133	DO YOU WEAR PUSHI/KUSTI?			
		always	sometime s	rarely	never
Men	68	72%(49)	4%(3)	10%(7)	9%(6)
Women	61	61%(37)	5%(3)	18%(11)	10%(6)
		FUNERAL PRACTICES PREFERRED IN EUROPE?			
1985	498	Dokhma	cremation	burial	do not mind
Men	257	18%(47)	38%(98)	15%(39)	27%(69)
Women	238	17%(40)	40%(95)	12%(29)	29%(70)
1985 from 2003	133	Dokhma	cremation	burial	do not mind
Men	68	9%(6)	73%(50)	10%(7)	6%(4)
Women	61	10%(6)	69%(42)	11%(7)	10%(6)
		DO YOU BELIEVE IN IMMORTALITY OF SOUL?			
1985	498	yes	no	no response	
Men	257	45%(117)	12%(31)	42%(109)	
Women	238	49%(117)	7%(17)	44%(104)	
1985 from 2003	133	yes	no	no response	
Men	68	60%(41)	23%(16)	16%(11)	
Women	61	75%(46)	15%(9)	10%(6)	
		DO YOU BELIEVE IN REINCARNATION?			
1985	498	yes	no	no response	
Men	257	25%(64)	24%(62)	51%(131)	
Women	238	31%(74)	16%(39)	52%(125)	
1985 from 2003	133	yes	no	no response	
Men	68	25%(17)	59%(40)	16%(11)	

TABLE 14 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1985 from 2003)						
TYPE OF GROUP	N	QUESTION				
Women	61	33%(20)	51%(31)	16%(10)		
		DO YOU BELIEVE IN RESURRECTION OF BODY?				
1985	498	yes	no	no response		
Men	257	4%(10)	35%(90)	61%(157)		
Women	238	8%(20)	25%(60)	66%(158)		
1985 from 2003	133	Yes	No	No response		
Men	68	23%(16)	47%(32)	29%(20)		
Women	61	21%(13)	41%(25)	38%(23)		
		DO YOU BELIEVE IN HEAVEN/ HELL?				
1985	498	yes	no	no response		
Men	257	31%(80)	21%(54)	48%(123)		
Women	238	30%(72)	14%(34)	55%(132)		
1985 from 2003	133	Yes	No	No response		
Men	68	46%(31)	38%(26)	16%(11)		
Women	61	57%(35)	33%(20)	10%(6)		
1985	498	PRAYERS FOR DEAD				
		absolut e-ly necess ary	benefi- cial for dead	benefi- cial for living	meanin g-less	no respons e
Men	257	38%(98)	24%(63)	18%(46)	5%(12)	15%(38)
Women	238	40%(96)	26%(61)	18%(43)	3%(8)	3%(30)
1985 from 2003	133	PRAYERS FOR DEAD: ABSOLUTELY NECESSARY?				
		yes	no	no response		
Men	68	53%(36)	21%(14)	26%(18)		
Women	61	64%(39)	11%(7)	25%(15)		
1985 from 2003	133	PRAYERS FOR DEAD: FOR THE DEAD?				

TABLE 14 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1985 from 2003)					
TYPE OF GROUP	N	QUESTION			
		yes	no	no response	
Men	68	59%(40)	19%(13)	22%(15)	
Women	61	72%(44)	8%(5)	20%(12)	
1985 from 2003	133	PRAYERS FOR DEAD: FOR THE LIVING?			
		yes	no	no response	
Men	68	71%(48)	13%(9)	16%(11)	
Women	61	74%(45)	7%(4)	20%(12)	
1985 from 2003	133	PRAYERS FOR DEAD: MEANINGLESS?			
		yes	no	no response	
Men	68	15%(10)	31%(21)	54%(37)	
Women	61	8%(5)	36%(22)	56%(34)	
		CHILDREN OF INTERMARRIAGES UNDERGO NAUJOTE?			
1985	498	either parent Zoroastri an	father Zoroastri an	no	no response
Men	257	58%(150)	17%(44)	11%(29)	13%(34)
Women	238	60%(143)	18%(42)	12%(28)	10%(250
1985 from 2003	133	yes	no	no response	
Men	68	72%(49)	21%(14)	7%(5)	
Women	61	75%(46)	16%(10)	8%(5)	
		MARRIAGES ZOROASTRIAN NON- ZOROASTRIAN DO YOU			
1985	498	approve & accept	object	no response	
Men	257	67%(172)	30%(77)	3%(8)	
Women	238	68%(163)	26%(62)	5%(13)	
1985 from 2003	133	approve & accept	object	no response	
Men	68	71%(48)	28%(19)	1%(1)	
Women	61	75%(46)	23%(14)	2%(1)	

TABLE 14 GENDER AND AFFIRMATION/ REJECTION OF ZOROASTRIAN RELIGIOUS VALUES (1985 from 2003)				
TYPE OF GROUP	N	QUESTION		
		CAN ANY NON-ZOROASTRIAN UNDERGO NAUJOTE?		
1985	498	yes	no	no response
Men	257	58%(149)	35%(90)	7%(18)
Women	238	47%(112)	35%(83)	18%(43)
1985 from 2003	133	Yes	No	No response
Men	68	66%(45)	31%(21)	3%(2)
Women	61	46%(28)	47%(29)	10%(4)
		CAN NON-ZOROASTRIANS ENTER PRAYER ROOMS AT ANYTIME?		
1985	498	yes	no	no response
Men	257	40%(104)	51%(132)	8%(21)
Women	238	42%(99)	46%(110)	12%(29)
1985 from 2003	133	Yes	No	No response
Men	68	57%(39)	19%(13)	23%(16)
Women	61	47%(29)	23%(14)	29%(18)

The men and women who affirmed in the 2003 questionnaire that they had completed the 1985 questionnaire were slightly more supportive of the religious beliefs than the groups of respondents in the original 1985 survey. Again there is an increase in support for the religious beliefs as the group ages, or are the respondents who responded in 2003 people who had high support for the religious beliefs in the 1985 survey? Unless the respondents in the 2003 survey can be identified individually with the respondents in the 1985 survey, this question cannot be answered: all that can be reported is that as the respondents as groups, in the 2003 survey, had higher support for the religious beliefs than the people as groups in the 1985 survey. — In the '1985 from the 2003 survey' groups gave less

'no responses' to the questions about religious beliefs than the 1985 survey groups, and again, this is related to the increase in support for the religious beliefs. The groups '1985 from the 2003 survey' were more supportive of opening the symbolic boundaries than the groups from the 1985 survey. There has been an increase in support for the opening of the symbolic boundaries and this that can be seen from the 1976 survey to the 1985 survey and then the 2003 survey. There are constant differences between the men and women in their attitudes to the religious values of Zoroastrianism and this was demonstrated again in the tables 17-13 and 18-14. On the whole, the women in both tables support the religious beliefs at a higher level than the men, but support the religious practices and changing the symbolic boundaries at a lower level than the men.

REFLECTION AND CONCLUSION

The constant factor in the comparisons of the three surveys is the differences between men and women and their attitudes to the religious values. As stated in the last paragraph, on the whole women were more supportive than men of the religious beliefs but less supportive of the religious practices and for changing the symbolic boundaries of Zoroastrianism. This fact suggests that women regard their religion as a private matter whereas men regard their religion as a public matter. Beliefs are internal to the person concerned although they can be discussed with other Zoroastrians. Practice of the religion is external and can be accomplished in front of other people such as in the prayer room or in the home or in the practice of the purity laws.

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For both men and women, marriage to non-Zoroastrians is associated with less support for the religious practices and beliefs but support ~~for-for the~~ opening ~~of~~ the symbolic boundaries, ~~than-twhereas the~~ respondents who had Zoroastrian partners ~~gave more support for the religious practices and beliefs and rejected the opening of the symbolic boundaries~~. Birth in Europe and education in Europe followed similar patterns as marriage to non-Zoroastrians in terms of support for religious practices, beliefs and opening the symbolic boundaries. Iranian Zoroastrians had different affirmation patterns ~~than-from~~ Parsi Zoroastrians; they were less extreme in their positions of accepting/ rejecting all the religious practices or all the religious beliefs. The Iranian Zoroastrians accepted some of the practices and beliefs and rejected some of them. However, they did accept all the changes to the symbolic boundaries, in the 1976 and 2003 surveys, but none of them rejected all the changes to the symbolic boundaries in any of the surveys. ~~However, t~~There were only 24 Iranian Zoroastrians in the 2003 survey and these results are viewed with caution.

The people who took part in more than one survey were more supportive of the religious values than the people who had only taken part in the 2003 survey. These are people who demonstrated their support of their religion ~~to-by takinghave taken~~ the trouble to ~~take~~ participate in more than one survey, and those who took part in all three surveys are, as expected, the most supportive of the religious practices, beliefs and opposing change to the symbolic boundaries of Zoroastrianism. There have been marked changes in the attitudes to the symbolic boundaries of Zoroastrianism, with a definite increase in the support for changing the boundaries, whether in the comparison of the original 1976, 1985 and 2003 surveys or in the comparison between the respondents who affirmed in the 2003 survey that they

had completed the 1976 and/or 1985 questionnaires or only completed the 2003 questionnaire. Seventy five percent, 450, of the respondents in the 2003 survey had not taken part in the other two surveys. It was found that people who took part in the other surveys as well as the 2003 survey supported the religious values at a higher level than the respondents who had only completed the 2003 survey. More respondents especially women who had married non-Zoroastrians, completed the 2003 than the previous surveys. Thus, the 2003 survey has a broad spectrum of respondents from the Zoroastrian community in Europe and the attitudes of the respondents to the questions about the Zoroastrian religion, such the opening of the symbolic boundaries, reflect this broad base of respondents.

Similarly there ~~was~~ has been an increase in the response rate to the questions about religious beliefs, with a much lower 'no response' rate in 2003, including the people who affirmed that they had completed the 1976 and/ or 1985 questionnaires in the 2003 survey: this lower 'no response' rate indicates that more respondents are willing in the 2003 survey to commit to either affirming or rejecting the religious beliefs. They do not ignore the question, for whatever reasons, as was the case in the 1976 and 1985 surveys. There have been changes at ZTFE headquarters in London, where there is the only prayer room in Europe and since 1985 there has been more emphasis on the religion than previously. This is reflected in the higher response to the religious belief questions in the 2003 survey. Thus, there have been changes over the years of the surveys, 1976 to 2003, within the Zoroastrian community with regard to their attitudes to their religious beliefs.

In the next chapter, 4, the full 2003 survey will be looked at in detail, at the men and women in the survey, with especial reference to the new questions added to the 2003 questionnaire.

ENDNOTES

1There were questions in the three surveys which dealt with different aspects of living in Europe as Zoroastrians apart from the religious aspects. They will be reported and discussed in chapter 4:a synopsis of the 2003 survey. The research into the relationship of these aspects with the religious values of the respondents had been conducted and it is illuminating with regard to understanding a living religion in Europe in 2003. However, due to the word limitation on this thesis the questions in the three surveys regarding these aspects cannot be reported or discussed.

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